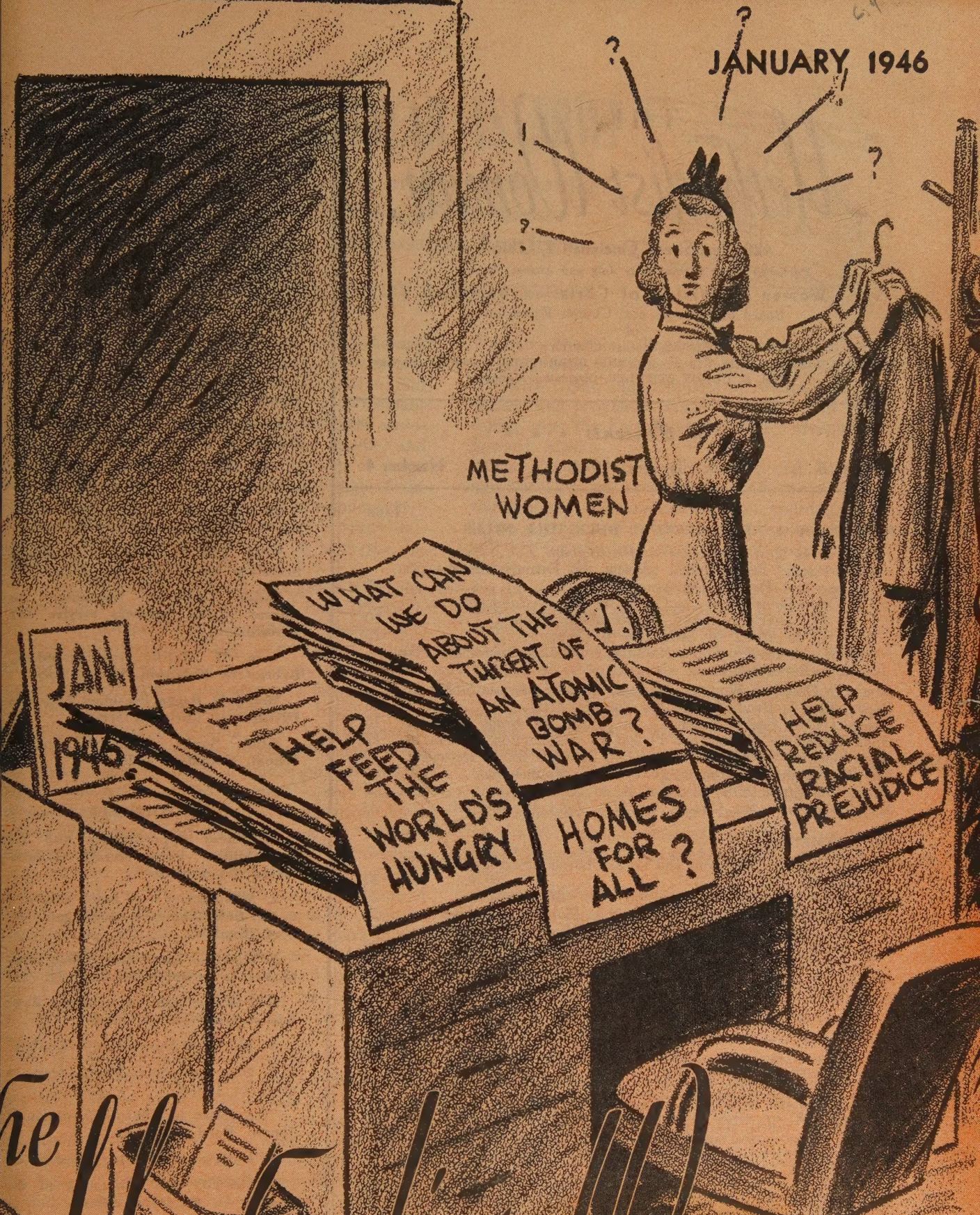
JANUARY 1946


METHODIST WOMEN
JAN 1946
HELP FEED THE WORLD'S HUNGRY
WHAT CAN WE DO ABOUT THE THREAT OF AN ATOMIC BOMB WAR?
HOMES FOR ALL?
HELP REDUCE RACIAL PREJUDICE

The Methodist Woman

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

MRS. E. LE ROY STIFFLER, Circulation Manager

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IN THIS ISSUE

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Sallie Lou MacKinnon, Executive Secretary for Europe and Africa.

Mollie Townsend, missionary to China, special medical service for government.

Verr H. Zeliff, superintendent, George O. Robinson, Puerto Rico.

Mrs. J. D. Bragg, President Woman's Division of Christian Service.

Zillah Soule, Principal, Normal School, Khandwa, India.

ASK YOURSELF

1. "These opportunities and responsibilities were almost 'breath-taking.'" Explain.

2. Missionaries were being returned to the field; some by plane, some by boat. Explain.

3. Describe some interesting news flashes from home field.

4. Describe some interesting news flashes from foreign field.

5. The Cross Shines Again. Explain.

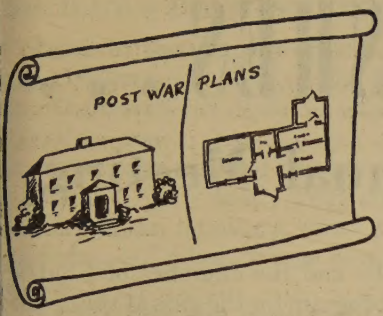
6. Describe some leaves from a diary in Japan.

7. A letter to Christian women of Japan. Read to Society.

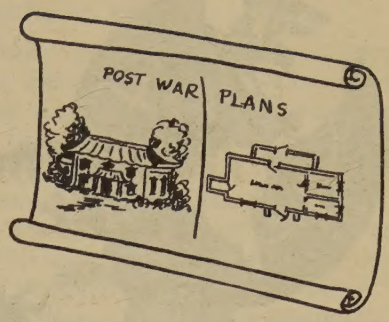
8. Describe a visit to Africa.

9. Describe the re-opening of the George O. Robinson School.

10. Read an open telegram from your Jurisdiction President to society.



POSTWAR IS NOW!



Report of Annual Meeting Woman's Division of Christian Service

By **BETTIE S. BRITTINGHAM**

"THE YEAR 1945 has brought one world-shaking event after another, making an unprecedented impact on the life of this nation, and on the whole world. The death of President Roosevelt, the San Francisco Conference, the cessation of hostilities in Europe and the Pacific, and finally the steps toward the formulation of peace treaties, and plans for the initial meetings of the agencies of the United Nations Organization—all have brought new questions, fresh opportunities and enlarged responsibilities on both the domestic and the international front."[1]

To the Woman's Division of Christian Service in its annual meeting at Buck Hill Falls, Pennsylvania, November 26 to December 4, these opportunities and responsibilities were almost breathtaking. Last year, as we met, we greeted returned missionaries from war-torn areas. This year others had returned from the Philippines, India, China, et cetera. But something else had happened! Missionaries were being returned to the field; some by plane, some by boat. Some were returned to areas upon request of government, others because of specific needs on the field. Deputations have been visiting many war-torn areas: China, the Philippines, Africa, India, and Malaysia. A deputation of four Christians to Japan have brought messages of renewed fellowship with Christians of that country. The Woman's Division of Christian Service was gratified to have been a part of the letter sent to the Christian women of Japan by Mrs. Harper Sibley, president of the United Council of Church Women (see page 10 for copy of letter). As one secretary put it, "*the whole earth seems popping.*"

On the home scene, the closing of war relocation centers has brought a new Japanese-American problem. While many of the younger members had secured jobs and been released from camp, there remained in the centers many aged, too old to begin life anew on the outside. These were afraid of the future. Friendly hostels have been established in many cities, but these are not of a permanent nature. This problem has been faced by the Woman's Division. The closing of industrial areas, bringing with it unemployment, had to be faced critically. New opportunities in Alaska had been opened and provisions made to enter a new work, taking over the Fort Raymond Army Hospital, at Seward, Alaska.

The Department of Christian Social Relations and Local Church Activities faced the atomic bomb, the problem of peacetime military training, legislation, and ways of creating a public conscience that will act for the best welfare of all people in our nation and the world. They called for a program for the re-education of the peoples of our own nation in terms of practical human rights for all people of this nation; they called for united action and called the attention of the church to the great need of co-ordinating the machinery of the church in order that an impact through authorized channels might be made. The Crusade for a New World Order was a step in the right direction. They called for a new awareness of tension areas, realizing that the demobilization program for both service personnel and war workers will bring increased race tensions all over the country. They called to the Woman's Society of Christian Service to adopt the suggested program of action outlined on page 24.

Blueprints were seen in the various department meetings. New dormitories were being planned in many places: Bennett College, Greensboro, North Carolina; Extension Community Center, Navajo Reservation. Also planned are new Bethlehem Centers; the re-establishment of the Jesse Lee Home; new rural projects in Arizona and Calexico; and new buildings for the Methodist Sanatorium, Albuquerque, New Mexico. *Crusade Funds* were being sent to the Philippines to help re-establish the work there; money for relief for pastors of Europe; funds for work in China, Burma, and Malaysia. These funds are being used to reassemble the missionary force, to rehabilitate work and workers, and for reconstruction of property. Workers returning from war-torn areas were amazed at this accomplishment. Blacked-out by a

(*Continued on page 18*)

[1] From report of Thelma Stevens.

NEWS FLASHES . . .

From Annual Meeting

NEEDS IN RURAL AREAS

ALMOST WITHOUT EXCEPTION the community houses are in need of personnel of a variety of skills and accomplishments. From North Barre Community House we read:

"As our young men and women return home, one of the greatest needs is to have a full-time boys' worker, especially trained to work with young men and boys and qualified to lead them in a program which will develop them spiritually as well as in other ways."

McCrum workers report: "We are hoping we may be able to get a Scout Leader for a group of boys at Oliver. We are also hoping that we shall be able to secure a janitor and housekeeper so that we may have all our time for work with groups." Workers have assumed heavier loads rather than let the program suffer.

Some of our workers in strictly rural areas have their leadership problems too. Mrs. J. W. Bobb, of Oklahoma, writes: "The Indian Mission needs trained Christian workers. We have tried to stress this need, and have finally succeeded in placing one girl in the National Training School in Kansas City."—NOREEN DUNN TATUM.

HARRIET SEIBERT AT DES MOINES

Miss Harriet Seibert finished her work in Chattanooga when Fort Oglethorpe was inactivated as a training center for the Woman's Army Corps. She is now in Des Moines, where we hope she will bring together the churches and the Protestants among the Corps in friendly relationship. This part of her report shows how she and the churches of Chattanooga worked out a program for the girls at the camp:

"Maybe more than anything else, that helped the Protestant church groups to realize the spiritual significance of our WAC program. Our Five Point Program was as follows:

"1. Friendly contacts with the girls.

"2. Meetings with groups of girls giving opportunity to tell them about churches of the community, etc.

"3. Planning occasional Sunday evening programs in churches where WAC's take part in program.

"4. Assisting the girls in any possible way when they come to town, helping them to find church services, etc.

"5. Interpreting and creating good will toward the Woman's Army Corps."

PIONEERING IN SETTLEMENT WORK

At the heart of the settlement movement is the purpose to discover and to meet neighborhood needs. Pioneering in the development of new services and methods has consequently become such an established practice that settlements are often described as "experiment stations."

The Marcy Center Dispensary, now named "The Anna Heistad Dispensary," has been one of these pioneer ventures. In the Marcy neighborhood before the beginning of this century, the number of mothers and babies who died due to incompetent midwives was alarmingly high. Marcy's medical program began with the addition of a young doctor to its staff. He went about the neighborhood teaching and giving medical care. This young doctor, who began his career in one little room in Marcy Center, later went on to establish the Chicago Maternity Center and the great Chicago Lying-In Hospital. He was the late world-renowned obstetrician, Joseph DeLee.

Today there is great need for the extension of dental services and Marcy is pioneering in this field.—MARY LOU BARNWELL.

RELIGIOUS EMPHASIS IN STATE COLLEGES

Three of these student centers are in the Louisiana Conference. Miss Lucille Pierce, the counselor at Northwestern State College, writes that she keeps in touch with parents and pastors of the students, who number one hundred fifty, including a group of Navy men. They stressed social service at Christmas, helping a white and a Negro family, and also sent a box of toys to a Japanese relocation center.

At Southwestern Institute, Lafayette, Louisiana, the Service Committee was very active entertaining children at Charity Hospital at Christmas. Religious retreats and entertainment of servicemen are some of the other projects.

Miss Alpharetta Leeper, student counselor at Florida State College for Women, finds varied activities necessary: recreation, cooking, publication bi-weekly paper, et cetera. Last year the number of Methodist students reached the seven hundred mark.

At Greenville, North Carolina, where Miss Mamiej Chandler is the counselor, the work is well organized through eleven active commissions: drama, Bible study, et cetera. Personal counseling very important.

Miss Mildred Hudgins, our teacher of Bible at Texas State College for Women, was encouraged over the increased enrollment. In addition to teaching there is opportunity for counseling and sponsoring vespers.—MURIEL DAY.

FORT RAYMOND ARMY HOSPITAL

The exciting event of the year in the Bureau of Medical Work is the purchase of Fort Raymond Army Hospital, at Seward, Alaska. This hospital was offered to us for the care of tubercular patients.

Nowhere in the world is there the tuberculosis problem found in Alaska. With a normal population of about seventy thousand, four thousand five hundred active cases have been reported, and although nine hundred beds are needed for the care of these patients, there are just two hundred and eighty-nine beds available in the whole country, including the beds in the hospitals of the Indian Service.—MRS. ROBERT STEWART.

ADVANCE IN KANSAS CITY

Swift developments are taking place at the National Training School in Kansas City. In September, as was reported in THE METHODIST WOMAN, the Rev. Lewis B. Carpenter assumed the office of president, succeeding Cloyd V. Gustafson, who is taking advanced study in Chicago.

In October, the Board of Trustees of the training school met in Kansas City and voted to change the name to "National College for Christian Workers," and to offer the A.B. degree to the class graduating in the spring of 1948.

Following this action, plans were made to rework the curriculum and to continue to strengthen the faculty, to justify the granting of the degree. The tuition, board, and room is being raised to $425 a year. Furthermore, to enable the school to continue to meet the financial needs of many desiring to enter Christian service, there is being established a student service scholarship of $125, which will be granted to young women working in a church or settlement house in connection with some course taken at the college.

Plans are also going forward to erect a new building to house an expanded library, the administrative offices, and a new chapel.

The Board of Trustees also were empowered, through a change in by-laws, to elect three new members of the board. The following were elected to serve in this capacity: Mrs. H. E. Werner, Topeka, Kansas, treasurer of the South Central Jurisdiction Woman's Society of Christian Service; Miss Bettie S. Brittingham, editor of THE METHODIST WOMAN; and Mrs. Ruth Wheaton Meeker, Medford, Oregon.

The Board of Trustees look forward to great progress by the time of the fiftieth anniversary of the school, in 1949.

A DEACONESS SERVES THE GOVERNMENT

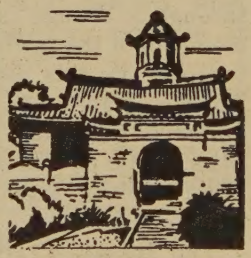
A deaconess of long standing has worked with the *United States Government* in another capacity for thirty-five years. From the Immigration Station in San Francisco, California, she sends this report: "And yet, as I thought of all who had passed our way, and these of today, the old familiar pattern of need and supply of comfort, consolation, inspiration, and cheer remains unchanged—its closely woven threads growing more lustrous each passing year. Since the detainees have not yet been transferred to the new quarters, the trips to *Sharp Park Detention Camp* continue. There is still much coming and going at the camp—principally Mexican workers who have breached their contracts.—GRACE STEINER.

NEWS FLASHES . . .

From Annual Meeting

CHINA, JAPAN, AND KOREA

PEACE HAS COME, and from countries long cut off from the rest of the world, news is beginning to reach us in many and strange ways. Chaplains of the American Army have been most kind in sending in reports of the conditions of the churches in the countries in which they are now located. Men in the various services have brought out letters from missionaries who had no other way to communicate with us. When forced to leave their own hospitals, two missionary nurses in China gave their services to an Army Base Hospital, and it was through the courtesy of our Air Force that they were privileged to arrive in Nanking thirty minutes after the signing of the surrender terms. Miss Elizabeth Kilburn, interned in Japan for the duration, has sent out most illuminating letters from Tokyo. Miss Alice Wilcox, a nurse interned in Foochow, has vividly described the days of her imprisonment. An ensign stationed in Korea has written his grandmother a letter which she has graciously permitted us to use. A publisher in New York thoughtfully telephoned us that his son in the Marine Corps had written him that he was quartered in the principal's office in a beautiful modern school for girls in Nagasaki! So we learn that Kwassui College still stands on the hills of that city. Dr. Helen Kim, president of Ewha College in Seoul, somehow or other managed to send out a letter saying that the college would open soon. One visitor on his return from China stated that opportunity to serve human need such as "comes once in a thousand years" is open to missionaries in that land. The needs in Korea and Japan are also tremendous.—LOUISE ROBINSON.



MALAYA

The final surrender of the Japanese, of course, meant freedom for Malaya, but it was more than a month before any word came from our missionaries who had been interned there. On September 10, a cable was received announcing the death of General Summers and the safety of all others.

The first letter from Malaya arrived October 4 from Eva Sadler. Some of it is here quoted:

"Peace and freedom! Oh, for words to express my joy! Two weeks ago we had rumors of peace, but we have had them frequently since the first six months. Last week we were almost sure of peace but yet a little afraid to believe.

"On the day of the fall of Singapore half of my girls were resting at 10 Mt. Sophia and the others were on duty with me at the Capital Canteen. They both happened to be near objectives, so we were all in great danger. . . . When we knew it was all over I began to place the girls out in our Christian homes, but before I had finished I was ordered to report to the padang. There were three of our Chinese families who promised to protect the remaining girls, and Miss Rank and I went as ordered.

"In 1941 I weighed 168, and one month ago 103, and today 118. The joy of our people shown at our reunion fully repays us for the past years spent in prison. Our staff was never large, and the opportunities are greater than ever. There is very great need for new missionaries."

THE PHILIPPINE ISLANDS

After prolonged negotiations, arrangements were finally made for the highest class in Mary Johnston School of Nursing to complete their training in the North General Hospital, an institution under the Bureau of Health having government recognition for nurse training.

—MRS. OTIS MOORE.

INDIA

Students from India Reach America

My most thrilling news is that I shall have reached India before this report comes out in the January issue of THE METHODIST WOMAN. It was my good fortune to obtain plane transportation, so in this way it will take only a few days before my arrival in India.

I want to tell you about the three hundred twenty-seven Indians, mostly young men, who arrived in the United States and Canada during the month of August. It is the plan of the Indian government, at government expense, to send fifteen hundred of the finest young people here, during these first three years after the war. Many of them will enter our colleges and universities; others are sent to factories and industrial centers. India means to become a modern, progressive nation and these are her potential leaders. Practically all of them will be non-Christians because they are chosen from government, not mission schools in India. Their estimation of democracy and Christianity in America will depend upon contacts made while in this country. Can there be a greater challenge than this to church people to see to it that they are made acquainted with our finest heritage?

That a few of our Christian young people can have the opportunity also for study in America is due to the Crusade Scholarship Fund for Foreign Students. Three Methodists are booked to come this year on this aid. There can be no question that if the church in India is to have a voice in the big new plans that are being thought out for the future of India, we must have the highest trained leadership possible. —LUCILE COLONY.

LATIN AMERICA

Christian Magazines and Radio

The two Portuguese magazines for which the Woman's Division makes appropriations are growing. The children's paper, *Bem-Te-Vi*, has more subscribers than ever, nearly 10,000. In July, the woman's magazine, *Voz Missionaria*, reached its goal of 25,000 subscriptions, an increase of 4,000 over 1944. For 1946 it aims at 30,000. The business manager says: "Really wonderful is the amount and quality of the work that is voluntarily done by the Methodist women of Brazil as they co-operate with us in the propaganda and circulation of the magazine. Perhaps there is no other one thing that is doing more to unite Christian women of all branches to the Protestant churches. At present the magazine goes not only to every state of Brazil, but also to Africa, Argentina, Bolivia, Chile, England, Madeira, Mexico, Portugal, Spain, Uruguay, as well as to the United States.

The Woman's Division made a contribution to the Committee on Co-operation in Latin America in order to make possible a radio survey of these twenty countries by Mr. Clarence Jones, director of the broadcasting station, "The Voice of the Andes," in Quito, Ecuador. This study of religious broadcasting, the first of its kind on the southern continent, has significance for the future. Mr. Jones says: "The very fact that a survey of religious broadcasting could be made says much for the phenomenal growth and widespread acceptance of radio in the missionary field. The pioneer work of Radio Station HCJB, in Quito, has been made known to increasing thousands of interested Christians in the homeland. It has also served as an experimental laboratory where the whole idea of missionary radio could first be worked out in stations controlled and operated by missionary forces. Now we are broadcasting six hundred gospel programs a month in fourteen different languages, in addition to many cultural and educational broadcasts."—ELIZABETH LEE.

LATE NEWS FLASH FROM JAPAN

A message from Hiroshima

President Matsumoto, of Hiroshima Jo Gakuin, has written an account of the destruction of the school by the atomic bomb in August. The total enrollment just before the disaster was 1,250—900 high-school girls and 350 college girls. The college girls were having the morning service before beginning the lessons of the day. Part of them were just leaving the chapel when the whole three-story structure came down upon them all. The hymn singing turned instantly into crying and groaning. Seventeen of the teachers, three hundred of the students, and three faithful servants were killed. President Matsumoto and the head professor both lost their wives. In spite of this terrible catastrophe the president never once places the blame for this on anyone, but pleads for continued Christian fellowship and communion with American Christians.—LOUISE ROBINSON.

THE CROSS SHINES AGAIN*

By LOUISE ROBINSON

EAST CHINA CONFERENCE—Moore Memorial Institutional Church, situated in the heart of Shanghai's business section, was taken over by the Japanese before Pearl Harbor. The electrically lighted cross on the tip of the church's spire could be seen for miles around in one of the world's best lighted cities. It was a symbol to many of what that church stood for as they watched students, refugees, men, women, and children given physical as well as spiritual care. When it shown no more, a feeling of dismay and discouragement seemed to take hold of many people. Word has just been received through Miss Yui Hsiu-li that the church had been recovered. It was badly in need of repair, but crowded daily with hundreds of people. Eleven pianos were missing, but the new Hammond organ was still there and the organist was trying to get it repaired for the first service after their return. On Independence Day (October 10) there was a celebration of peace and of the recovery of the church. Notices had been sent out to all the young people connected with the church, and missionaries recently released from internment camps were the special guests of honor. Many sacks of American Red Cross wheat, which had been hidden in the north attic, were still there and will be used immediately to feed starving people. Miss Yui asked for penicillin by air for a church member. Workers, ignoring hardships, were happy and contented to be back in their beloved church. They beg the missionaries, "Please do come quickly."

McTyeire School has been carrying on in the Cathedral School on Avenue Haig. Word has come that the campus has been returned but that they have not been able to move back as yet. The primary school in Frenchtown has been able to continue throughout the war period.

Doctors and nurses of the Margaret Williamson Hospital have sent letters saying that they had been able to keep the hospital going even amid bombing from all sides. They said that not even a hair of their heads had been hurt and that they were all right. This is an overstatement, for we happen to know that they haven't had a square meal in four years. They also plead that the missionaries return as soon as possible.

Bishop Ward is in Shanghai helping to bring order out of chaos.

Made Strong Through Suffering

North China Conference—On September 27, Bishop Ralph Ward and Z. T. Kaung sent the following message through the Red Cross: "Our North China personnel safe. Church has come through storm with increased spiritual strength and promise. Heartiest welcome awaiting return of our missionaries from America when feasible."

In September, Dr. Leighton Stuart, of Yenching University, reported that the Union of all churches in Peiping had been functioning under Bishop Z. T. Kaung of The Methodist Church, who had done well in meeting the necessities of the situation without real compromise. "It is thought," he said, "that the church bodies would go back to original relationship, but that the co-operation and fellowship would continue." He said that churches had not grown much in number, but that the spiritual life of Christians had deepened. Financial difficulties have been great. It is a wonder that the pastors have been able to survive, but they have managed somehow. Mission property seized by the Japanese was given back to the Chinese Church and therefore saved for their use.

Mr. Pyke, who was interned in Weihsien, writes: "I can say this much of the general situation in the church. It is prospering in spite of all difficulties."

Miss Chu, the head of the training school for nurses, and one of our missionaries serving at present as a captain in the United States Marine Corps, were able in a rather dramatic way to recover the Isabella Fisher Hospital in Tientsin. The property at Changli is reported to be in bad condition. Communication in North China is very bad. The trains are crowded and it sometimes takes a day to travel between Peking and Tientsin.

Where the Methodist Church Began Its Work in China

Foochow Conference—A cable came from Bishop Carleton Lacy, on October 24, saying that after a journey of seven months he had at last arrived in Foochow. He traveled from Shanghai to Foochow by junk in a week's time. Mr. Henry Lacy was able to return to Foochow early in June to investigate that city. He has sent word that the churches are in relatively good condition, but equipment in the schools is largely gone. Repairs are being made on two residences in order that a few missionaries

* From Report of Annual Meeting, Buck Hill Falls.

may be housed as they take up the responsibility of rehabilitation and relief work.

Hwa Nan—Hwa Nan College had to leave its beautiful campus in Foochow and move to Nanping where they have bravely carried on during the war. For a while it was feared that the college would have to move further inland, but that did not prove necessary. Dr. Lucy Wang, the president, has returned to the Hwa Nan campus to estimate damage done to the buildings, the extent of looting, and the possibilities of moving back. The college has carried on in spite of all difficulties. Miss Wallace, a missionary ready to retire, has kept the English department going with the assistance of the British Commissioner of Customs, whom she inveigled into teaching one course in drama and one in Shakespeare before he reported to his office in the morning.

Christmas Celebrated With Enthusiasm

Yenping Conference—We have heard that a great number of people outside the church were vitally aware of the fact that the Christians were celebrating Christmas again in 1944. The celebrations in Yenping City were reported the best seen or heard in a generation. From other towns we have heard of carol singing and good attendance at church. The regular Chinese New Year evangelistic meetings have been good. In Yenping City they were exceedingly good. One missionary writes that never had he seen the church more active than it had been during the past two years.

Business as Usual

Hinghwa Conference—By March 13, 1944, Hinghwa was already cut off from the west except for telegraphic communication. However, the work of the church goes on as usual. Mr. Ong Deh-hing, Hingwa Conference Director of Religious Education, has just held a workers' conference. There were sixty-two delegates from outside circuits. They were from the younger set and seemed interested in preparing to do church work, giving two weeks to it. The conference was chiefly self-supporting. Each delegate brought fifteen pounds of rice and three hundred dollars with him. The missionaries write that they are surprised at the insistence of the Chinese leaders on requesting such a large staff of missionaries to return.

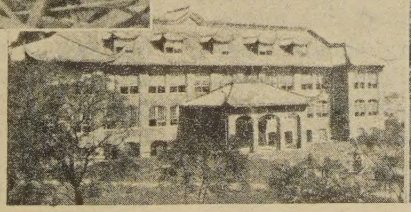
Chinese Leaders Ready to Rebuild

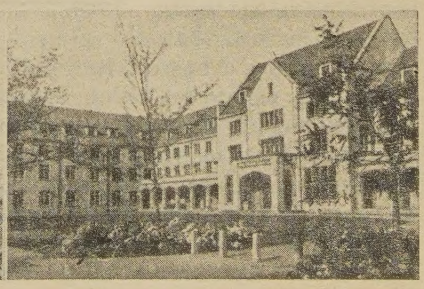
Kiangsi Conference—Dr. Esther Peh, Superintendent of the Danforth Hospital in Kiukiang, and other Chinese leaders, have remained in Kiukiang all through the occupation doing what they could under the circumstances. Rulison School, which moved to West China, is sending some of the faculty back to look over the buildings preparatory to moving back. Miss Mollie Townsend and Mrs. Pearl Willis Jones expect to be in Kiukiang in November and will no doubt also go to Nanchang.

Hospitality of the West

West China Conference—The West China Conference has the gratitude of many people and institutions from down the river. They have shared their campuses, their church buildings, their hospitals, and even their homes. People from the east and other parts of China are beginning the trek back home. The Minister of Education has asked the schools not to move until early spring. Transportation is very difficult. Many institutions are trying to send a few to look over the campuses and to get things ready for the return of students and faculty later.

Bishop Chen writes that he would like the Chinese leaders and missionaries now in the States to return as soon as possible. He states that they are in desperate need of more workers, as the people from other sections are beginning to make preparations to leave.





Bombed ruins, Chunking High School; Baldwin Girls School, Nanchang, destroyed when overrun by Japanese military; and McTyeire School, Shanghai, where equipment was taken but school left unharmed

FROM MY DIARY IN JAPAN

By **ELIZABETH KILBURN**

In the Japanese newspapers just a week or so ago, I read something that will make all lovers of peace very happy. In the first place, the fact that Tamon Maeda has been made Minister of Education in this new government setup is something over which to rejoice. He is a Christian and a close friend and admirer of Dr. T. Kagawa and of the late Dr. Nitobe, the two greatest peace leaders that Japan ever had. The Education Minister wrote to the Japanese people through the newspapers the following: "Japan is thoroughly tired of war. From now on with new determination it is our duty to teach our young people the ideologies of peace and train them to become intelligent pacifists. For this reason we will welcome with wide-open arms our friends the Quakers, who all through history have followed a most difficult but straight road to peace." You can imagine how happy this news made me, for my mother was a Friend and I must have been in the teens before I learned that true Christians ever went to war.

Another wonderful thing happened this morning. Toyohiko Kagawa's secretary came to our door to inform us that the new Prime Minister, Prince Higashikuni, had asked him to promote in Japan an International Peace Association.

The other day I called on Professor Kosaka, dean of the Commercial College of Aoyama Gakuin. I saw things and heard stories that made me sob with grief. The entire neighborhood is in ruins. I cannot go into the harrowing details of what the families went through. Our Aoyama Methodist Church was destroyed. Some of the important buildings of Aoyama Gakuin were destroyed and some escaped. Of our girls' school only the Jo Gakko Building remains, with only two of the rooms burned out. The new chapel, domestic science, girls' new Junior College, dormitory and gymnasium buildings are no more, together with the new kindergarten and primary school buildings. *All* the residences, including the old missionaries' and the new teachers' homes were destroyed completely. The boys' middle school stands a stark skeleton with all the inside burned out. The library, the new seminary and chapel, the commercial college, and the girls' high school buildings are the only ones remaining that can be used at the present time.

September 17.—Today I went again to Aoyama and it happened to be the opening day for the higher departments. I learned that one hundred and fifty of the high-school girls had returned to the opening exercises. Miss Ando said that they will be gradually returning to Tokyo. Most of the students had been evacuated or taken away for factory work. She said that this was even a larger number than they had expected. Out of five hundred girls in the new

THE CHURCH WOMEN OF THE UNITED STATES OF AMERICA SEND GREETINGS TO THE CHRISTIAN WOMEN OF JAPAN:

We believe that nothing can separate us from the love of God. We believe that Christ is praying today, as he prayed in the Garden of Gethsemane his last night on earth, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us."

We know that through the agony and suffering and darkness and persecution many in your country have stood steadfast in the light of Christ. We remember with sorrow those who have died in this titantic struggle in every part of the world. We church women of America would dedicate ourselves anew to the establishment of the kingdom of God on earth—"that there shall be no more death, neither sorrow nor crying, and that God shall wipe away all tears from their eyes." We, together with the Christian women of Japan and all the countries of the world, would cultivate the "tree of life, whose leaves are for the healing of the nations." We know that only in Christ are all made one, and we join our prayers with yours for the fulfillment of God's purposes—for his children:

"And all men are my kin
Since every man has been
Blood of my blood.
I glory in the grace and strength of every race
And joy in every trace of brotherhood."
—Robert Whitaker.

And now may the Grace of our Lord Jesus Christ be with you, and with us, and with our loved ones wherever they may be.

Your friend,

GEORGIANA SIBLEY,
(Mrs. Harper Sibley)
President, United Council of Church Women.

Girls' Junior College, two hundred returned, which was a very good percentage. "There will be more returning every day," declared Miss Kobayashi. The *girls* meet in the morning and the *boys* in the afternoon, using the high-school and library buildings. The teachers are all so thankful that these buildings were not completely burned out as so many of the schools have been. It was most inspiring to see how bravely they were carrying on in spite of almost insurmountable difficulties. All the time I was in Aoyama I was thinking of Miss Sprowles, Dr. Iglehart, and the other foreign teachers connected for so many years with this great Christian educational institution. As you may have heard, "4,097 schools, from university down to primary schools (not including kindergartens) were burned down or damaged by air raids throughout the country. Of these 20 were universities, 15 high schools, 80 technical, 50 normal, 831 middle, 1,549 primary schools," etc. This was announced by the Ministry of Education.

It was heartrending to see the tangled mass, the remains of the beautiful new chapel building. Four walls seem to be standing, but all of the inside as well as the roof is gone. Miss Ando took me up to the roof of the high-school building and showed me the scars of the nearly thirty incendiary bombs that were dropped on the girls' high-school building. Of course, the thing that saved this building was the *solid* concrete of which it was made, and this was the only thing that saved the other buildings that remain, the library and the seminary buildings especially. I asked about the teachers. She said that none were killed, which really was remarkable as the Aoyama district had one of the largest percentages of deaths in the city. One reason was that the police thought the two open places would be good for the people to escape to—one, the cemetery, which proved to be a safe place, and those who ran there were saved. The other was the Meiji Shrine. The latter place proved to be a death trap as fire was dropped down in a circle around it. Then, too, the entrance street in front of the beautiful Union Church (which is no more) became another death trap where many perished, as a line of fire bombs were dropped down the middle of the street.

The fact is that up until peace was declared practically every Japanese in this country—man, woman, and child old enough to understand—faced being blown to pieces or burned to death. We in the internment camp did, too, a number of times, especially during the terror raids as we watched the circles of liquid fire dropped. When it came to our neighborhood I realized that to fight the fires was absolutely useless. When I saw we were surrounded by a perfect blizzard of sparks and a palm tree directly in front of my basement window burst into flames, I sat for a moment and wondered how much intense suffering it would take before I would become unconscious. Then I turned to my Heavenly Father and put myself into his hands, saying, "All right, if this is my pathway to heaven, certainly he has a purpose in it all." And then—"But Father, if you still have some work for me to do in this life, show me the way out." Then I felt a strong urge to get up and go to the rear of the basement. There I saw an old policeman who had been guarding us for two years. There was a small group, a Russian woman and her little children and two of the oldest women in the camp. He called to us to follow him. I looked back to see if I could call to the others, but he shouted to me in Japanese, "Don't look back, come immediately." I thought of Lot's wife and followed, after putting down the small suitcase I had in my left hand and grabbing Malitsa's hand. The little girl was dazed and the mother had her hands full with the small boy. It was a terrible moment for me as I left the others behind, as I thought, but I felt responsible for the children and the old people, as I was the only one among them who could understand Japanese. He led us out to safety and then returned for the others while I prayed as never before in my life that they might all escape. When we were all together again each one realized that our escape had been miraculous.

As I have inquired here and there, it has impressed me how really few Christians perished in the fires. I can explain it in one way, I think. Many people perished because of their fatalistic attitude. We heard of so many cases where they refused to flee, saying, "We must all burn to death sometime, it might just as well be now." We Christians believe that our lives are in God's hands and if it is God's will for us to live, there remains work for us to do, and we should face life no matter how difficult it may be. A policewoman named Matsuoka San, who had done the buying for our camp, came to the camp the morning after the emperor's message to the people. She seemed stunned. I spoke to her and said, "Well, it is all over." "Yes, I had thought I was going to die, but now I must live. I wish I had died." "But God has saved your life for a purpose, your emperor needs you during these difficult days ahead." "He doesn't need *me*," she answered. "Oh, yes he does. He must rely now on the police force and there are very few women in it," I replied. "*Naruhodo*," she said thoughtfully, which means, "Can that be true? It may be so." The next time I saw her the expression on her face had entirely changed. These days of service in Japan are rich and rewarding.

My Visit To Africa

Miss Sallie Lou MacKinnon

By **SALLIE LOU MacKINNON**

As one scans a travel notebook for dates and for places, and for happenings, and then from the plane window gazes across the clouds wondering how to interpret the mass of information, two facts stand out above all others: First—*The church in Africa is on the threshold of an advance which may be phenomenal.* Second—*A large increase in missionary staff is essential, for without this increase the advance is blocked.*

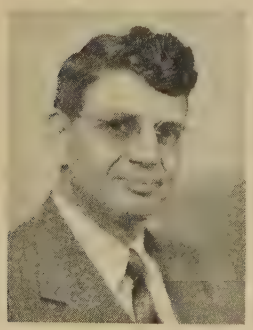
There are many likenesses, many differences in the conferences, but in every one the African people are responsive and eager, and in every one the number of missionaries and trained African staff is woefully inadequate to nurture the Christian community and to meet the widening opportunity.

Belgian Congo

The first country visited was the *Belgian Congo* where The Methodist Church has work in two conferences, the Central Congo Provisional Annual Conference in the province of Lusambo, and the Southern Congo Provisional Annual Conference in the province of Elisabethville.

Our work in the Belgian Congo was begun a little more than thirty years ago, so the church is composed of first-generation Christians.

The four stations of the Central Congo—Wembo Nyama, Tunda, Minga, and Lodja—follow the same general pattern. Each has a church, a school supported jointly by the Woman's Division of Christian Service and the Division of Foreign Missions, and separate homes or boarding departments for boys and girls. Each has some form of school work for women. All except Lodja have hospitals jointly supported. Lodja, being near a government hospital, has only a dispensary with some maternity work. Out from each station are the churches of the district, supervised by the district superintendent. Most of these have small day schools taught by the pastor-teacher who is often assisted in the teaching by his wife. In strategic locations in each district are rural social centers—where the children of the surrounding villages may come to study and where the older persons may learn reading and writing and something of the ways of health and of Christian living. The centers are staffed by our best-trained Christian African teachers. They are most effective in changing community life and should be increased in number and enlarged in their scope of service.



Bishop Booth of Africa

At Wembo Nyama is the Central Training School to which chosen graduates from the other schools come for training in the normal and the Bible school. For several years there has been increasing co-operation between these two and, beginning with the school of 1945-46, they will be united under one head with one budget. A woman's school is a part of the Central Training School. Some of the women are wives of the students and are themselves graduates of the station schools; others have less education and are placed in courses specially adapted to them. A strong emphasis is given to training in homemaking.

The hospital plant at Tunda is nearing completion. The Woman's Division of Christian Service has made a substantial contribution to its equipment through the cash supplies given largely by the women of the two Mississippi conferences. Money was granted from the 1944 Week of Prayer for the dispensary building. A cotton company of the Belgian Congo is giving the money for the maternity building here and will give a similar amount for each of the hospitals in the conference. Government is concerned about infant mortality and is insisting that expectant mothers go to the hospitals for the birth of their babies—so all maternity wards are full.

The first unit of the new hospital at Minga has been begun and funds are in hand for the completion of this plant. The Woman's Division of Christian Service has contributed its share to the funds for building and equipment.

A new hospital plant at Wembo Nyama is required. When the mission learned that a sum of money had been transferred from the Woman's Missionary Council to the Woman's Division of Christian Service for work in Africa, with the stipulation that a portion of it be used as a memorial to Bishop Walter Lambuth, who was a physician

as well as a bishop, the field committee and the conference unanimously recommended that a medical training center be established by the two Divisions in Wembo Nyama to be known as the Walter Russell Lambuth Institute.

The hospital should have the equipment, including X-ray, which will enable it to serve the other hospitals of the conference and of adjoining missions. It should have facilities for the care of a few white patients. Its most important work will be to train African medical assistants of the highest grade permitted by the Belgian government for Africans. A minimum of two doctors and three missionary nurses is required. One of the nurses should be a public-health nurse who will supervise the health work in the district and train public-health workers. There is in this whole section no Protestant medical center of the kind proposed and no opportunity for promising African medical workers to receive government recognition for the standard of work needed.

The work in the Lodja District developed so rapidly that it seemed wise to form a new district and to build a residence for the district superintendent at Kataka Kombe. The government officials would not grant the concession unless the mission agreed to place there three missionaries. Therefore, in addition to the district superintendent, Mr. Reed, and Mrs. Reed, one of the nurses of the Woman's Division of Christian Service was appointed last year to Kataka Kombe. She is doing excellent health work throughout the district and Mrs. Reed is working with the women.

The work for women and girls in Central Congo has suffered because of the demand for work with boys. A large majority of the pupils in the schools are boys, yet every station school is under the direction of one of our women missionaries. This is not best, for the boys need association with men and guidance from them, and the girls who are timid need more individual attention from women than they can receive under present conditions. This situation exists in most missions in the Congo, and happily there is a growing awareness of the necessity for increased effort in work for women and girls on the stations and in the rural centers.

The long-planned entrance of the Woman's Division of Christian Service into the Southern Congo Conference is to become a reality this winter. Miss Catherine Parham of the Central Congo has been appointed to Elisabethville to begin social evangelistic service for women and girls. She will go as soon as Miss Winfrey returns from furlough to release her. A new missionary should join Miss Parham as soon as possible.

Two small buildings are being erected for woman's work, one a model African home. The furniture is built by the schoolboys, the decorations planned and made by the schoolgirls. The home will serve as a laboratory for homemaking. For the present the other building will furnish an office for the missionary and a classroom and a clubroom for women until the social center, for which there are Crusade funds, is built.

In all the Southern Congo Conference there is no boarding department or school for girls. At the Central Training Institute planned for Mulungwishi, the Woman's Division of Christian Service plans to develop such a school. Funds are available from the Crusade. Maintenance costs will not be large. Personnel and *missionaries* are the essential need.

The interdenominational cooperation in the Belgian Congo through the Congo Protestant Council has not been excelled and probably not equalled in any other mission field. Bishop Booth and the secretaries had the privilege of attending the annual meeting of the Congo Protestant Council in Leopoldville. It was learned there that while not every mission as a mission is a member of the Council, yet this year a contribution to the Council had been made either by the mission or by individual missionaries from every mission group at work in the Belgian Congo. The church is known as the Church of Christ in Congo.

As the bishop and secretaries have studied the question of literature through our work in Africa, it has seemed that the greatest good can be accomplished by strengthening everywhere the mission presses. In Congo there is need and opportunity for a union press and bookstore to serve the whole province. The proposed agreement has been sent to the division for consideration. A small mission press should be continued for local work. The bookstore in Elisabethville needs a revolving fund.

For the production of literature and for the training of African workers, again the crying need is for more missionaries.

(*To be continued in February issue*)

Ginling College, Nanking

Triumphant Re-entry Into Nanking

Graduates, Bible Training School, Nanking, 1940

By **MOLLIE TOWNSEND**

HERE WE ARE, Mrs. Paul Willis Jones and I, and in the midst of such a hubbub that I do not see how I can stop long enough to write you, yet I feel that I should get word to you as soon as possible. The surrender of Nanking to the Chinese was signed at nine o'clock this morning and we marched into this house (Hwei Wen Middle School for Girls) within thirty minutes after the Japanese soldiers marched out. We resigned from the United States service and flew in from Chih Kiang, Hunan, yesterday. We were in the air about ten hours, but all that story will have to wait for another time, because I must be about other things.

Our unit, the first of the Twenty-first Field Hospital, had just moved from Anking to join the third at Chih Kiang, when General Ho Yin Chin gave a "victory" reception to the high military personnel at his headquarters there in Chih Kiang. We were invited and went. An air crew that had come to get certain instructions about flying officials to Nanking on the following day was kept for the party. These men were lieutenants who were feeling somewhat out of place as they were not dressed properly, so Mrs. Jones and I went to them, and in the course of our conversation mentioned the hope of getting to our field. They said, "Why, we will take you. We are going right to Nanking tomorrow!" Result: We are in Nanking with baggage such as we had, and would have been in Kiukiang* had there been any certainty about the landing field. Transportation is slow and everything has to be done now by the United States Air Force.

I should like to give you something of a picture of our arrival here at Hwei Wen, but can't just now. The folks are milling about us, laughing with eyes full of tears, wanting to talk, wanting to help. They are scrubbing, cleaning, cooking, and doing everything that they can to show their joy at our return. This is not for us personally, of course, for we do not even belong in Nanking, but we are the church, the Christian missionary, the Woman's Division of Christian Service.

September 10, A. M.—Just could not keep at this yesterday. This morning the folks were here before we were dressed and are here now. I should spend all of my time with them, but feel that this letter should be on its way. We are taking our meals at Luther Kiang's. His father, Kiang Wen Deh, and wife, are growing feeble. They just hug us and tears roll down. I'm so emotional that my own throat is so full I can hardly talk, but I hope this is not noticed. Mrs. Jones is so fine with people, much better that way than I am, so she makes up for my shortcomings on the social side. She is working with the crowd and entertaining while I write.

P. M.—The Kiangs had quite a dinner party at noon—twenty representative church members and Dr. Steward, of Nanking University, who had just come up from Shanghai. It was a grand reunion. We are invited to Mr. Shen Yu Shu's for dinner tomorrow, and to the East Gate Christian School the next day. You know how it is, just eating our way around the community with a good deal of speech-making. I was about to say that I did not know when this would end and we could get to more definite business. But this is just what we should be doing—visiting, fellowshiping, rejoicing with the Christian community. What a privilege it is to be the first to get back, and a joy that should not be ours since we do not belong to this conference. It belongs to those who have labored there for so many years. We just happen to be on the spot. Even the amah, Nieh Ma, wept with joy and told us that our coming was like a cloud lifted and a great load taken off their shoulders. There are children racing through the halls and about the yard like a swarm of butterflies shouting amongst themselves and to their parents who are helping with the cleaning. It is freedom again and the joy of progress and Christian fellowship which is putting this new glow on the faces, new light in the eyes, and a lilt in the step.

There is one thing of which I feel sure and that is that Christianity is going to play an important part in the new China. I should love to take time now and write you something of China's attitude and treatment of the defeated Japanese, but must not. I just swell with pride and hope that our people measure up as well.

* On November 7, a cable was received from Mollie Townsend stating that she had reached Kiukiang.

Puerto Rico is Ready For Us!

By **VERR H. ZELIFF**

The Woman's Division of Christian Service of The Methodist Church, with its George O. Robinson School in Santurce and its day schools in outlying districts, has the privilege of laying a foundation for Christian leadership in Puerto Rico.

Almost all of the teaching in the public schools in Puerto Rico is done in Spanish. Beginning in the fifth grade the textbooks are in English and the teacher becomes the interpreter. This method is continued through the high school. Many parents, especially those who have had their college work in the States, prefer to have their children in a school where the teaching is in English. The George O. Robinson School is attempting to meet this need. It opened this year with 150 students, boys and girls. The youngest are in the kindergarten, and the highest grade this year is the eleventh. The children are from families of the professional groups. Considerable time was spent in the selection of the students. Parents and children were interviewed and reports from schools previously attended were studied, with the result that we have many superior pupils. They will go on to college when they have finished high school and will become the future leaders on the island. Their parents are ready to pay for their education, and desire the best obtainable. In order to accomplish our task at Robinson we must have teachers who have had excellent preparation and who are intensely interested in the teaching of children. Very deeply do we feel the need of developing a religious program which will be so vital that its influence will be felt in the leadership on the island in years to come.

The public schools are crowded. Most of them have long waiting lists of children for the first grade, and this in spite of the fact that children in the elementary schools go only one-half day and the teachers have forty-five or more each session. In the first grades very few of the children are six years of age. Many schools do not admit them until they are seven, and we find pupils nine, ten, eleven, and even up to fourteen years of age doing the work for the first time in the first grade. On the waiting lists are the names of boys and girls, twelve, thirteen, and fourteen years old who have never had a chance to be enrolled in school. The George O. Robinson School has seven day schools on the island. Three are kindergartens, two are first grades, and two have both kindergarten and first grade. These schools are held in our Methodist churches. Although almost three hundred children attend, we are not even touching the edge of the work we should be doing. The majority of these children are from the poor and underprivileged class. Hot lunch is served every day. Each kindergarten has a morning and an afternoon group, but the first-grade pupils attend all day. Many of these children are very bright, and if they are able to continue their education under Christian leadership, will make a real contribution to their people.

The needs of the island are numerous, but none are greater than the educational. We shall be missing a great opportunity if we do not continue some of these schools through at least the elementary grades. We must not make the mistake of taking these children out of their community and away from their church to receive their education. They should be educated in their com-

(*Continued on page 20*)

◄ OLD buildings, George O. Robinson (left)

NEW (right) building ► to be dedicated in January

Official Call

to the

Second Assembly *of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church*

PLACE: Columbus, Ohio.

DATE: April 29, 30, May 1, 2, 1946.

SESSIONS: Memorial Hall.

HEADQUARTERS: Memorial Hall.

PURPOSE: To provide opportunity whereby Methodist women from all areas of the church may achieve unity in worship and in the sharing of information, plans, and methods of work. This will be the second opportunity since the organization of the Woman's Society of Christian Service for Methodist women to participate in a great, world-wide meeting.

PRAYER: Word has gone to Spiritual Life leaders throughout the society asking them to be much in prayer for all those who have responsibility for planning this great event.

SPEAKERS: Bishops, missionaries and deaconesses, officers and members of the Woman's Division of Christian Service, distinguished guests, and others.

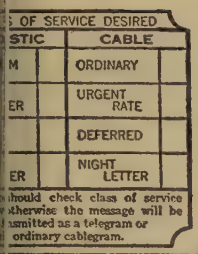
ATTENDANCE: Everybody is welcome. All sessions will be open to the public. There will be a stated number of delegates from the jurisdictions and conferences, but this does not exclude anyone from attendance.

ARRANGEMENTS: The Woman's Society of Christian Service of the Ohio Conference is official hostess.
Conference Chairman: Mrs. E. F. Andree, conference president.
Local Chairman: Mrs. J A. White, Columbus District president.

Detailed information on arrangements and entertainment will appear in the next issue of THE METHODIST WOMAN and WORLD OUTLOOK.

MRS. J. D. BRAGG, *President*
MRS. FRED A. LAMB, *Secretary*

View of A.T.U. Citadel and State Office Buildings reflected in the Scioto River; and Memorial Hall, Columbus, Ohio, scene of Second Assembly. (Pictures courtesy Columbus Convention and Tourist Bureau)



WESTERN UNION

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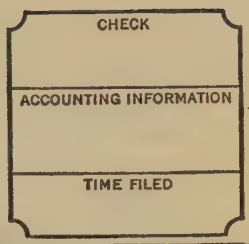


Open Telegrams About Your Pledge

Northeastern Jurisdiction

This year is crucial in its demands on all of us. We face unparalleled opportunities for service all around the world.

Before we make our pledges this month the women of every local society should face two visions as they consider their privilege. First, the vision of the thorn-crowned Christ dying for a needy world; second, the vision of that world with its hungry hearts and outstretched hands.

Facing these visions we will do well to check our resources and abilities and extend our efforts to outreach our past achievements. We must make the measure of our service sacrificial enough to meet the demands of these unusual days.—Mrs. Harold S. Metcalfe, *President.*

✠

South Central Jurisdiction

Today during a beautiful service initiating the Week of Prayer and Self-Denial, a wire came saying that I might send you a message for Pledge Day. The talk has stressed David's resolution, "Neither will I offer to the Lord that which doth cost me nothing." It is the message I send to you. How earnestly we should pray, how eagerly deny ourselves that his ways may be known upon the earth, his saving health among all nations. With glad hearts we make our pledge this year! The noise of battle is no longer heard in the land; mission fields once more are open; God has abundantly blessed us. Let us say with Grace Noll Crowell, "Because we have been given much we, too, shall give."—Mrs. George Sexton, Jr., *President.*

✠

Southeastern Jurisdiction

No single service of the year will mean more to the society than the January pledge service, if it is carefully planned and executed. Here is an opportunity that no society can afford to miss.

Members can be given a glimpse of the world-wide missionary enterprise, and challenged to pledge to its support in proportion as they spend on themselves and their families.

The increased cost of missions and the great need for an expanding program, in the light of the church's opportunity around the world, must be met with enlarged giving. The pledge service is the Methodist woman's opportunity to pledge her financial support and her individual talents to the work of the Kingdom.—Mrs. E. L. Hillman, *President.*

North Central Jurisdiction

We cannot re-emphasize too strongly the importance of every member of the local society prayerfully making a pledge, no matter how small. This will widen the base of giving and build a secure foundation for the support of the ongoing program of the Woman's Division of Christian Service.

The pledge meeting in January should be deeply devotional and long to be remembered. It is urged that a commitment service, in a very real sense, be added to the pledge service closing with communion, and as the women partake at the altar "in remembrance," they leave their pledge in the spirit of the words of Christ, *"Inasmuch as ye have done it unto one of the least of these."*—Mrs. Conrad C. Long, *Secretary, Organization and Promotion.*

✠

Western Jurisdiction

With a goal of ten per cent increase in the number enrolled in the Woman's Society of Christian Service the basis on which membership depends should be clearly understood. Those who join the society and those who are already members should be reminded that they have pledged their prayer, service, and an annual contribution of money to the total budget of the society. The use of the pledge card or some similar method has a twofold purpose. The individual woman is reminded of her duty to her society and is helped to a conscientious, systematic execution of it and the society is enabled to plan its budget and meet its obligations. In all the local societies of our Western Jurisdiction let us carefully plan for the pledge service and see that every member is given the opportunity to participate fully in it.—Mrs. Harry E. Smith, *President.*

✠

Central Jurisdiction

We are requesting every woman in local societies to make a pledge to the total budget "adopted by the conference Woman's Society of Christian Service." We are in a period of "reconversion" and we must care, bear, and share together if we expect to win permanent peace.

Are we willing to put God first and increase our 1946 pledge "over and above" 1945 so that the Woman's Division of Christian Service may be able to meet the needs at home and around the world? We must share in rebuilding our churches, hospitals, institutions, and help feed the starving and homeless neighbors. We must give our children and youth an opportunity to receive a Christian education. They are "The Crusaders of Tomorrow's World."—Mrs. L. A. Greenwood, *Treasurer.*

Postwar Is Now!

(*Continued from page 3*)

curtain of war, they had not known. Their faith in the church and in the generosity of Methodist people has been strengthened by this outpouring.

Throughout all the department meetings, the need for new workers was emphasized again. For of what value funds without persons!

Over against all of these problems a note of optimism prevailed: new members were uniting with the Woman's Society of Christian Service, new goals for the year adopted, increased funds had been given by local societies for the great need which all felt. New organizations for children, youth, and students had been reported. The Wesleyan Service Guild was growing. Methodist women were ordering more study books, more program materials, more leaflet materials describing the work and were giving increasing support to THE METHODIST WOMAN and WORLD OUTLOOK.

Inasmuch as the General Conference has set the year 1946-47 for an emphasis on Stewardship, the Section of Education and Cultivation called upon every Woman's Society of Christian Service to join in *Stewardship Enlistment Year:*

"The timeliness of this coming year for such a united effort is further proven by the fabulous increases in individual incomes and the irresponsible uses to which people are putting them. The comparatively negligible gain in gifts through the churches to all Christian causes reveals a lost sense of responsibility to Him who has created in them ability to produce such incomes. On the other hand, many have developed a habit of secular generosity under the impetus of war drives, which should now be perpetuated along lines of spiritual stewardship.

"The need to overcome the rising tide of social evils, to create new advances in missionary outreach, to restore and rehabilitate the vast mission fields damaged by war, and to provide adequately for continued relief to the suffering peoples of the earth, these and other urgent needs all call for a strong church, and for a large-scale acceptance of Christian responsibility."

In line with this call, it is urged that all possible promotion of all the financial plans as outlined in the goals for 1946 (see November issue of THE METHODIST WOMAN) be made a priority objective of the Woman's Society of Christian Service during Stewardship Enlistment Year.

By virtue of retirement, the Section of Education and Cultivation is losing one of its valuable staff members, Mrs. Helen B. Bourne, Secretary of Missionary Education and Service. Many were the tributes to her leadership in the field of missionary education. Mrs. J. D. Bragg, President of the Woman's Division, pinning an orchid on Mrs. Bourne, followed with the reading of this citation:

"By favor of Providence, Helen B. Bourne, became a leader in Missionary Education among the women of Methodism in a time when it was sorely needed. Hers was the vision that brought into being hundreds of accredited courses and classes, schools, and seminars. Because she was able to make her co-workers understand the true potentiality of missionary education, she was able to exercise great influence in the missionary strategy of her Church.

"She was one who recognized that victory in a global advance of Christianity would come only through a better understanding of the needs of the peoples of the world.

"Christian and educator, she with courage, fortitude, and vision through these years promoted this field of endeavor, which is so dear to her heart, in the Missionary Education Movement, as well as among her own closer associates. Her standards of efficiency and forcefulness in presentation of her cause have rallied a great host of Methodist women. She takes her place as one of the strong missionary educators of The Methodist Church."

Miss Lilla Mills, Associate Secretary of Missionary Education, was elected to succeed Mrs. Bourne when her retirement becomes effective in January. Miss Mills will be officially introduced to our readers in the February issue of THE METHODIST WOMAN.

It is impossible in the limitations in a report of this type to reflect the great advances in our missionary work, both at home and abroad. This entire issue is given to a story of these successes and of the needs. Always in an annual meeting, it is the missionary and the deaconess who brings to the group the pulsating life of the fields. The impressions made by these workers from every phase of our work in the home field: educational, medical, city, rural, social service, deaconess, and from our workers from the far corners of the world, Cuba, Africa, Bulgaria, India, China, Philippines, Japan, Brazil, and Mexico will long remain with us. Speaking at different times during the sessions these workers reminded us of the stewardship of service which we have in bringing the gospel to the ends of the earth. They brought messages of great need everywhere. The destruction of properties in foreign fields which must be rebuilt and work which needs to be strengthened in the home field sets our task as Christian women for many years to come. However, the real concerns rested upon people, the bewildered, needy, and those without Christ in our own country—these challenge us anew as we work for a Christian America which can take its place of moral leadership in the world. Then the displaced peoples of the world, the hungry and needy everywhere, were constantly upon our minds and our concern for them became written into our deeds.

Again the Woman's Division calls upon the women of Methodism to give their wholehearted co-operation to the committees in their local communities participating in the Victory Clothing Collection in January, 1946, for 100,000,000 garments, accompanied by 100,000,000 good-will letters to the unknown recipients overseas, as an expression of international friendship. Read your local newspapers for information on the collection plans of your community.

The first communication from the Christian Women of Japan came to us during the meeting through Bishop J. C. Baker who, together with three other Christian leaders from this country, have visited Japan. The message follows:

November 4, 1945.

DEAR FRIENDS AND SISTERS IN CHRIST:

It is my pleasure to send this little message to you through Bishop J. C. Baker, and to tell you how eager we are to get in touch with our Christian friends and recover our old Christian fellowship. In spite of the war, our loving tie of friendship was never broken and kept unchanged.

Former Lambuth Training School for Christian Workers in Osaka was united with Kobe Congregational Biblical School, and has been kept normally during the war, continuing the class work, giving religious teachings all the way through.

The buildings were safely kept, teachers and students were all safe, though many of them lost their houses by the fire.

From September, we are starting on a new life, eager to make up what we have lost. Each member of the Board of Directors of this school joins me in sending love and greetings to you.

With love and good wishes,

I am sincerely yours,

HAMAKO HIROSE, President.

Remembering the women of Japan, Korea, the liberated countries and Methodist women everywhere, the following message was sent from the American Unit (Woman's Division of Christian Service) of the World Federation of Methodist Women to the Sister Units of the Federation:

December 2, 1945,
Buck Hill Falls, Pennsylvania.

OUR DEAR SISTERS IN CHRIST:

The American Unit of the World Federation of Methodist Women has been holding its Annual Meeting at Buck Hill Falls, Pennsylvania. The World President of the Federation is here with us, representing all of you. We cannot leave this meeting without sending a message of love to you.

It has brought great joy to us assembled here, to have the opportunity to receive messages from you after the long silences, and to know that you have been carrying on so courageously. Our hearts have been thrilled as we have heard excerpts from your letters to our missionaries. God has indeed been answering our prayers for all of you. We have been suffering in spirit, because we have known that you were suffering, and rejoice that the doors are opening so that we again may have active fellowship with you.

We want to assure you that at this meeting we are dedicating ourselves afresh to the cause of Christ, and are determined to do

more than we have ever done to bring his kingdom upon earth. In these days when we are all looking forward and working to secure a form of world government which will bring permanent world peace, we are convinced that our World Federation of Methodist Women has a marvelous opportunity to contribute to the moral and spiritual basis for such a peace. Have we not come to the Kingdom for such an hour as this?

Again may we assure you of our deep regard and our abiding sense of oneness with you through Jesus Christ.

MRS. J. D. BRAGG, President,
Woman's Division of Christian Service;

MRS. J. W. MILLS, Chairman,
Standing Committee World Federation of Methodist Women.

The meetings were greatly enriched by the presence of the youth members of the Woman's Division of Christian Service and of the Board. The six representatives have been assigned to the various divisions of the Board. In addition, the group welcomed this year, Miss Ruth Ann Dodsworth, chairman of Missions and World Friendship of the National Conference of the Methodist Youth Fellowship.

Especially helpful were the headline speakers: Mr. Edward L. Bernays, Public Relations Specialist, who spoke before the Department of Christian Social Relations and Local Church Activities on "Basic Tools and Techniques for Influencing the Public Mind"; Mr. Richard M. Fagley, Secretary, Commission on a Just and Durable Peace, who spoke before the entire group on "Building a World Mind"; Dr. Paul S. Henshaw, Senior Radio-biologist of the National Cancer Institute and chairman, group of scientists concerned with atomic research, who spoke in plenary session on the atomic bomb (see article "The Church and the Atomic Age" which was supplied by Dr. Henshaw as expressing the sentiment of the group of scientists, many of the points which he covered in his own presentation before the group), and Mrs. Arthur J. Moore, wife of the president of the Board of Missions and Church Extension, who brought the devotional message on Sunday afternoon.

Later in the week, members of the Woman's Division of Christian Service uniting with the Board of which they are part, listened to the heart-searching account of the visit of Bishop James C. Baker and of the other three churchmen, who went to Japan to study relief and rehabilitation needs of the churches of Japan. Bishop Baker said: "Everywhere I have seen the unbelievable devastation and ruin of Japan's great cities. The realization of defeat grows sharper each day. There is an increasing resentment against the shameful behavior of the military leaders of this country. . . . . The warm welcome of old friends and new has deeply stirred the deputation. Almost everyone has told us that Japan's crying need is for inner reformation for the individual as well as for the nation. Thoughtful leaders say that we must discover the resources and power for developing moral and spiritual character. Kagawa and others have emphatically asserted that this is the time of times in this stricken nation for the teaching, preaching, and practice of the gospel of Christ."

Other information coming to us through our secretary for work in Japan reveals that the destruction of church property in Japan reached frightful dimensions. In Tokyo 154 churches were destroyed, leaving only nine churches intact. In Osaka 46 churches are in ruins. Of 2,000 churches in Japan, 455 are wholly or partially destroyed. Few pastors were killed in air raids, but of the 2,000 pastors and teachers some 350 lost their homes. Despite this destruction the deputation was unanimous in its conclusion that the Christian community in Japan has survived the war and its accompanying persecution in a manner that augurs well for the future. Miss Robinson, Executive Secretary for China, Japan, and Korea, expressed her feeling of the timeliness of the gospel in the words of the hymn, "In the cross of Christ I glory, towering o'er the wrecks of time."

The Woman's Division of Christian Service calls to the Woman's Societies everywhere for a deepening of the stewardship of time, service, and money. The appropriations adopted for the coming year represent great needs. Here are the items:

Department of Foreign Work	$1,796,562.00

(This represents part of our stewardship for the work in Burma, China, India, Japan, Korea, Malaya, Philippines, Sumatra, Africa, Europe, Latin America, and the Interdenominational co-operative projects of which we are a part. Yet all of this would not pay for the cost of a battleship in time of war. In the meantime the world cries out in its hunger and nakedness. Let us strive toward this goal as a minimum but never cease our efforts until they become our maximum.)

Department of Home Work	1,660,332.00

(This represents part of our stewardship in providing educational opportunities for children and youth of this country, in making the city and rural areas a safe dwelling place for our children, in making sick people well in our hospitals, in providing homes for children, business girls, and our retired saints of the church—our deaconesses and missionaries, as well as providing for great new co-operative pieces of work. Let us strive toward this goal as a minimum but never cease our efforts until they become our maximum remembering that this item would not pay for the liquor ads that appear every day before our children on radio and in the newspaper.)

Christian Social Relations and Local Church Activities	20,090.00

(This represents part of our stewardship in creating attitudes and building a public mind to work on some of the great national and world issues of our day. Again, this amount would not cover the amount paid by many agencies to lobby for their interests in Washington. It is truly a minimum effort.)

Education and Cultivation and General Appropriations	318,251.00

(This represents part of our stewardship in sending forth the message of our work through local, district, conference, and jurisdiction channels. It covers the meetings, research committees, et cetera, who are working to clarify and send the message to all the women of the church. It needs strengthening to meet its new opportunities.)

Total	$3,795,235.00

The Woman's Division of Christian Service calls to the Woman's Societies everywhere to make these needs the subject for prayer during the coming months.

1. The Crusade for Christ in its emphases:
   (*a*) Upon deepening the spiritual living of the church and bringing the unchurched to Christ and its church membership.
   (*b*) In helping every church member to become a true steward in the use of time, ability, and possessions in the service of the church.
2. Missionary personnel adequate for the work of the church at home and abroad.
3. People in war-torn lands—that their bodily suffering may be lessened and that in their mental and spiritual anguish they may be comforted by His Spirit.
4. The United Nations Organization—that it may become an effective instrument for a just and enduring peace; and for our country—that it may become a Christian influence in this achievement.

The Southeastern Jurisdiction, Woman's Society of Christian Service will meet February 26-28 in First Methodist Church, Memphis, Tennessee. Mrs. K. W. Warden, 2284 Evelyn Street, Memphis, Tennessee, is in charge of reservations. All visitors are welcome.—*Mrs. E. L. Hillman, president.*

"Planning in Africa for a Lasting Peace"

By **MRS. H. W. BLAND DETWILER**

THERE is a fascination to the program for the month of February which is rare! Feel the contagion of its alluring possibilities. If you want a thrilling springboard for your African Mission Study make this month's program an intriguing appetizer for your women!

This continent of contrasts; this "grab-bag" of Europe; this land of wealth and poverty; this land of heartache and woe must see the Star of Hope arise!

Outlining Our Plans

Our Program Committee is in session: Each member has a Program Book, "Peace Through His Cross"—across the table we are singing antiphonally "Watchman, tell us of the night." We finish the first stanza, get on our knees and pray that a meeting worthy of this cause shall be held in our Woman's Society of Christian Service, as a result of our planning. We now read the entire *Program Material,* pages 15-24. Then a discussion of "Suggestions for presenting this program," pages 24-25. What of all this splendid material shall we use? *Pull* it out from the printed page! Make it *live* whether you use two or ten paragraphs.

I. INVITATIONS: (1) Small map of Africa (on which is printed time, place, date, some words from the topic). (2) Small maps of China, United States, Europe, British Isles, India, with questions on each: "Where does this map fit into Africa?" (3) A Star. (4) An Aeroplane ("Africa Bound").

II. ATMOSPHERE: Maps of Africa—and I mean maps! Some showing the geography, another showing Methodist mission stations, another economic resources, etc. Pictures—David Livingstone, the Moffats, the cover pages from THE METHODIST WOMAN, March, 1943; June, 1945, etc. Jungle trails, palm trees (may be easily made from pasteboard of paper towel-roll painted brown, into which are pasted pointed strips of green construction paper). Be sure to center a poster of "The Anchor Cross" and quotation found by it. (See *Worship Services,* top page 7.)

III. PROGRAM: Three concrete methods for starting your program, each quite different, but each practical. (1) By using your devotions as printed (to be told, not read). Follow immediately with the antiphonal singing of "Watchman, tell us of the night," or have hymn dramatized. Two methods: either by male characters dressed in biblical costumes, the "Watchman" in the balcony, "traveler" in front of group, or by several women (two or three as "watchmen" wearing robes, carrying open Bibles, and two or three as "travelers" wearing costumes—African, Indian, American, etc.). This to be followed by presentation of as much material as you desire from Program Book. (2) Julia Lake Kellersberger, who has written both Worship and Program Material, did a magnificent job several years ago with a Study Book on "Congo Crosses." Do you still have this book and the "How to Use" which went with it? If you do, start your meeting by giving the short sketch of her life as found on page 3 in "How to Use." (You will find other excellent ideas, menus, program plans, etc., there also.) (3) Do you want to start by having a good laugh and create interest on the spot? Give everyone a pencil and paper (turn the maps of Africa to the wall for a few moments) ask every woman to draw a map of Africa, and in the next five minutes write every thing that comes into her head on that map about Africa! Collect the papers and lay them on a table and you will have a good time during the Fellowship Hour (a study book on Africa or a subscription to THE METHODIST WOMAN might be given to the best "artist").

Mrs. Walter Williams, one of our fine retired missionaries from Liberia, tells us: "Meetings in West Africa are called palavers. The devotions might be a "God Palaver." Favorite hymns are "Art Thou Weary?" "Jesus Lover of My Soul," "The Lord's a Rock, In Him We Hide."

"A School Palaver" she suggests for a program idea. "The leader states 'the palaver.' He rises, lays a brush on the floor at his feet, and when he is finished speaking, takes the brush end lays it on the table. Then each witness in turn stands, takes the brush, lays it on the floor at his feet with the word 'Bati' (pronounced 'barty') and no one may interrupt until he finishes, replaces the brush, and the next one takes it."

You just cannot get along without the valuable and delightful packet, "An African Safari," written by Mrs. Howard M. LeSourd, 206 Waverly Avenue, Newton, Massachusetts (price, 75 cents). You find in it a complete booklet, cut-out maps to place in Africa, true-and-false test questions, lists of superstitions, food suggestions, and a complete plan for a sixty-minute program.

*Fun and Festival from Africa,** by Catherine Miller Balm (25 cents), is filled with ideas.

Two helpful and charming plays: "Robert and Mary,"* by Anita Feris, 25 cents (the love story of The Moffats—a challenge to parents and youth. Order costumes from Costume Bureau, 740 Rush Street, Chicago 11, Illinois), "Ordered South,"* by W. J. Noble; price, 15 cents.

IV. FELLOWSHIP: See much of the above material.

Pray now "the Lord of the harvest" that our women may be touched by the challenge of this great land, to give their youth and their gifts. *Today is the day!*

* May be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Puerto Rico Is Ready For Us!

(*Continued from page 15*)

munity to see the needs of their community and church and to work for the betterment of them. The teachers should be well-trained Puerto Ricans who have caught a Christian vision of their opportunity for service.

The parents of the children in Robinson and the children in the day schools welcome the idea of religious education. What an opportunity we have! What an opportunity for young women with a vision of a better world to give some years of service in this field! We need well-trained teachers who have learned that teaching is more than the hours spent in the classroom. Puerto Rico is ready for us, but are we ready for Puerto Rico?

The Church and the *ATOMIC AGE*

By K. Z. MORGAN*

THE Church has directed many of the great crusades of the world and for centuries has taken a leading role in movements to avert disaster to the human race. It has striven to elevate man to a higher plane of civilization by supporting the democratic principles of freedom of government, education, and religion. It has been a powerful force in mobilizing the nations of the world against ungodly, would-be rulers of the world. In striving to save the souls of men it has succeeded in making this planet a better place on which to live.

Today the world is faced with a potential calamity which dwarfs all global catastrophes of history. Man is given the awful responsibility of choosing whether he will live in a world of peace, new comforts, and undreamed-of developments, or whether he will see the great cities with their teeming populations wiped from the face of the earth.

Long before the dawn of civilization man looked up into the heavens and marveled at the wonders of the universe, and especially at the sun, the source of heat and life upon the earth. Through the years man has learned to appreciate and utilize its energy.

Finally, on July 16, 1945, at Los Alamos, New Mexico, the greatest event since the birth of Christ occurred. A new age, the Atomic Age, was born. Scientists gathered together from many nations of the world had worked persistently together in their laboratories in the United States for about four years to separate U235 from uranium and to create a new element, Plutonium, from Uranium. . . . .

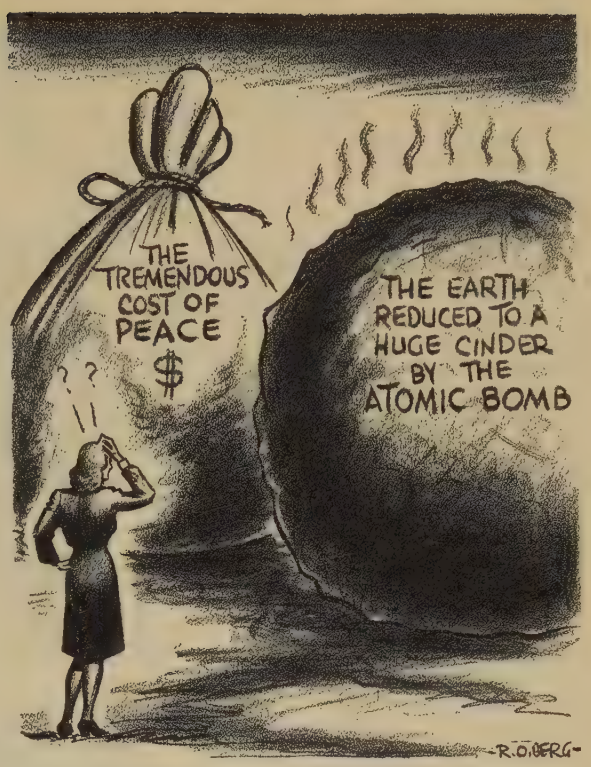
Man had discovered the secrets of the sun; the dreams of the alchemists had come true. The efficiency of the explosion was even greater than they had expected. Pandora had opened her box containing two spirits. One, the spirit of evil and destruction; the other, the spirit of peace and progress. One of these spirits must escape into the world and man must choose quickly which it is to be.

The morning of August 6, 1945, was just another day of war to the citizens of Hiroshima, Japan. Children were playing in the street; people were busily rushing to the stores to do their shopping; thousands were engaged at their war jobs in the many factories. There had been an air-raid alert because of approaching enemy planes, but then it appeared that only a small reconnaissance mission was headed for the city. Few people bothered to look up at the three B-29's that came over. A small object dropped from one of the planes and, alas, the scene of Los Alamos, New Mexico, was repeated. Beyond the area of complete destruction extending to about four miles from the center new age, the Atomic Age, was born. Scientists gathered of the blast, the city was laid waste. A hundred thousand people were killed and over 200,000 were wounded.

Today we must face these awful facts:

1. This is no ordinary weapon. The bomb at Hiroshima had an explosive force in excess of 20,000 tons of TNT. New bombs can be made that are many times worse. A few hundred of these bombs exploded in our large cities would destroy half the population of the United States. Another war might destroy civilization!

2. There is no defense against atomic bombs. They could be smuggled into our cities by enemy agents or sent over in V-2 bombs. They might even destroy us as a nation in a few minutes without war ever having been declared, and long before we identified the attacking enemy.



3. The atomic bomb is only an offensive weapon. There is no consolation in us having a thousand bombs if the enemy can get a hundred bombs to destroy us.

4. There is no secret in the isolation of U235 or the production of plutonium. Scientists of other countries can work out the details of the bomb in two to five years.

5. The United States has only a temporary advantage during the next year if the present world armament race continues. Then we will have some disadvantages; our cities are larger and more accessible; United States possesses only a small per cent of the world's uranium; other countries will not be haunted by a lost generation of scientists for the next few years as is our dilemma. During the war and even now we are drafting our young scientists almost indiscriminately.

Since the atomic bomb is an offensive weapon only, we would be certain to lose in a defensive war unless we struck at the enemy first. The only possible recourse is the establishment of some form of international government. This government must control the mining and distribution of uranium and other elements essential to the production of atomic bombs. It must have the power to forbid the production of atomic bombs and its officers must have the right to investigate any part of any country at any time. It is this or destruction. There is no solution other than world government powerful enough to prevent wars. Perhaps again the church will choose to take the lead in supporting an effort for world peace. The time is short!

The last fact is that if we behave ourselves like men and relegate war to a thing of the past, we can look forward to a glorious future. Not only could we spend hundreds of billions of dollars for religion, education, and the pursuit of happiness, but we could benefit directly from the blessings of atomic energy. Of a truth the immediate horizon is dark with threatening clouds that can mean the end of our civilized world, but the God who created us has a fondness for man and has provided us a rainbow of hope. He has given us the intelligence and power to choose a world of atomic sunshine and peace.

* The writer of this article is a member of the Executive Committee of the Association of Oak Ridge Scientists at Clinton Laboratories. The article has been approved by the Editorial Committee.

Cross over India

Peace Through His Cross*

By **ZILLAH SOULE**

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

IN BOSTON there is a great park known as Boston Common. A little boy who for the first time read the sign "Common" said to his daddy joyfully: "Daddy, it does not say, 'keep off the grass'; it says, 'come on!'" It makes us smile at the child's interpretation of the word "common," but that is exactly the gospel invitation which tells us not to "keep off" but to "come on."

In the deserts when caravans are in want of water, they send a rider some distance ahead; then, after a little space, another follows; and then, at a short distance, another. As soon as the first man finds the water, before he stoops to drink, he shouts aloud, "Come." The next one repeats the word "come." So the shout is passed along until the whole wilderness echoes with the word "Come." How many times we have heard the echoing voice of Jesus say to different people, "Come and follow me." At his invitation many have followed him and are still following him.

But he makes a condition for his followers that they must deny themselves and take up their cross daily. To those who have heard his still small voice, this condition is most acceptable. There are many in India who have personally accepted this gracious invitation of Jesus Christ contained in his words, "Come unto me all ye that labour, and are heavy laden, and I will give you rest." They truly have received the inner peace, "for indeed our souls are restless until they find their rest in Him," so says St. Augustine.

Most of these followers in India have had to deny themselves in order to follow him. It may have been the loss of their family or their community connections, or bearing the unsympathetic criticisms of others. It may, in some cases, have been the loss of family inheritance. Some may have had to lose much while others comparatively little as far as the value of material things is concerned, but nevertheless, the denial has been equally great in proportion to their status in society. Because of this personal and voluntary acceptance of Jesus Christ as their Saviour, the various forms of denial mentioned above, big or small, have been more real and meaningful to them than it has been to many of those who have been born in Christian families. In non-Christian countries and in an environment where the economic condition is not satisfactory, one's faith is constantly under test and trial. But in spite of it all, I know many people for whom self-denial is made easy, bearable, enjoyable, and rewarding through the grace of Jesus Christ.

Now what do I mean by the preceding statement? In brief, it only means that bearing the cross gives us perfect satisfaction and inward peace. For example, two men start on their journey from an intersecting point of two roads. One chooses to travel comfortably by a road which is easy to traverse, but he has no idea as to where it will lead him. The other man takes the rougher and an unpleasant road, but is sure of his destination. To the latter, the very knowledge of his destination gives an inward peace despite the rough road. He overcomes the difficulties in anticipation of his arrival at a certain and definite place, while the first man walks fearfully and endlessly, and does not enjoy the peace in his heart, and so it is with us all.

According to my understanding, to follow Christ and to bear our cross daily means two things for us Christians:

1. Peace with God.
2. Peace of God.

By the first I mean that we are justified in the sight of God. It means the most tremendous change conceivable in our life. We have no fear of condemnation. God looks at us not in our own righteousness which is but "filthy rags" (Isaiah 64:6) but he looks at us in the righteousness of Jesus Christ, and his accomplished work on the cross. It also means that the Son of God Incarnate gave himself a ransom for our sin, and made atonement for us by his death on the cross bearing our sins.

By the second idea I mean what he has said in John 14:27, "My peace I give unto you." When we follow Jesus Christ, this peace becomes our peace. He fulfills in us his promise which is recorded in Isaiah 26:3 where it says, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." We may or may not need it but he gives it to us. In his peace is our strength. This peace passeth all understanding because in the midst of storm, it keeps us calm and tranquil. It is so deep and so wonderful and so utterly independent of circumstances that the human mind cannot readily grasp its ultimate implications. This peace the world can neither give nor take away from us. It garrisons our mind and thought in Jesus Christ, and it protects us from all things which can invade our inner life and turn harmony into discord, and peace into war. Consequently, there can be no greater gift for us as followers of Christ than the peace of God.

The very sight of the cross both inside and outside our sanctuaries brings peace within our hearts. A cross to me is not only a symbol of suffering such as we many times think, but it also is a symbol of protection, safety, health, and life. Do we realize that in World War II many people presented their loved ones with crosses to be worn round their necks? But why? To them the cross was a symbol of protection and safety in times of danger.

May this peace be the experience of every Christian in this New Year.

***The first of a series of meditations from Christian women around the world. For use in private devotions, circles, or society meetings.**

Peace Perfect Peace

By **MRS. JOHN W. WARREN**

THROUGH our Christian Social Relations,

"Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found."

Hymn (*Hymnal,* No. 233)

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, 'Christian, follow me!'

"Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, 'Christian, love me more!'"

Scripture—Matthew 23:1-12.

Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Leader—"The voice of God is calling.
Its summons unto men;
As once He spake in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need.
Whom shall I send to loosen
The bonds of shame and greed?"[1]

Poem— *God Wants a Man*[2]

"God wants a man—honest and true and brave;
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

. . . . . .

"God wants a man—in lowly walk or high—
Who to the world by daily life will prove
That Christ abides within the yielded heart,
Fitting that heart for service and for love.

"God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it were his last,
And proves his faith by a consistent walk."

Meditation—"With Sorrows Surging Round."

When we think of peace, perfect peace, we think of that inner peace, and of a peace without that is just and lasting. We know that the way of peace is through sacrifice, sorrow, and suffering.

As we look around us we see homes devoid of the Christian spirit. We look out at our land and see loved members of families taken in the prime of youth, never to return. We see the return of a dear one broken in mind and body. We look out into the world and see homes devastated, families uprooted, and persons displaced.

With these sorrows surging around us, we wish to share the burden. A woman greatly affected by the reports of the sufferings of the peoples in the world said recently, "I hurt." Sensing the despair and hopelessness of others, she was trying to share their burden.

Other sorrows surge around us—the sorrows of the soul. Prejudice and hate, injustice and inequality: these are sorrows that for the most part could be prevented if we did something about them—if we, as Christians, practiced as well as believed. For we believe but do not practice. We pray, but we do not put legs under our prayers by acting. Our spiritual life is too often a thing that is separate. Someone has said that religion is the art of complete living. That was Jesus' way of life. The practice of brotherhood is that the Father is one. The practice of brotherhood may mean a cross—and it may mean the ordering of the world.

We have an individual responsibility to our community, our nation, and our world in preventing these sorrows by practicing brotherhood. Do we go on ignoring this responsibility or do we share the burden of the world and become women of action and faith?

(Illustration from *Green Pastures* used in closing.) God is seated staring thoughtfully down at the world.

GABRIEL—You look a little pensive, Lawd. Is it something serious? Is it time to blow, Lawd?

GOD—Not yet, Gabriel. I'm just thinkin'—'bout something the boy told me about Hosea and himself, and how they found something.

GABRIEL—What, Lawd?

GOD—Mercy—through suffering, he said. I'm trying to find it, too. It's awful important to all the people on my earth. Did he mean that even God must suffer? (God continues to look out and then a look of surprise comes into his face, and he sighs. In the distance a voice cries.)

THE VOICE—Oh, look at him! They going to make him carry it up that high hill! They going to nail him to it! Oh, that's a terrible burden for one man to carry! (God rises. He smiles gently, draws back relieved, and says, "Yes.")

Prayer (by leader).

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[1] John Haynes Holmes, used by permission.
[2] Used by permission, Standard Publishing Company.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

A PROGRAM FOR ACTION FOR 1946

By **THELMA STEVENS,** ***Executive Secretary***

(Following is a partial report of the Department of Christian Social Relations and Local Church Activities as approved by the Woman's Division at Buck Hill Falls, December 1, 1945. Special attention was called to the "continuing program" as outlined in "Activities for 1945." This part of the report has been omitted below, but will be included in "Activities for 1946," which will go to press very soon.)

THE problem of reconversion after the war is upon us. The nerves of the nation are taut with fear of unemployment. Labor and management find themselves on opposite sides of a gulf of misunderstanding at many points. Both are powerful pressure groups. The forces of labor have demonstrated a new dynamic in wartime. The demand for full employment, full production, and full pay will be relentless in the days ahead. The church is called upon to live its Social Creed which proclaims "the right of labor to organize and bargain collectively."

The demobilization program for both service personnel and war workers will bring increased race tensions all over the country. Seeds of race riots are evident across the land. Jim Crow patterns of many years' standing have been disturbed in the war period. The new day calls for a new way of life where the Negro, the Mexican, the Jew, or the Japanese-American can secure and keep a job commensurate with his skill without fear or hurt. The Christian Church is in a position to lead the way in creating a conscience that means justice for all.

In these times the institution of the family is gravely threatened. Widespread social and economic adjustments have resulted in increased frustration and insecurity. Social drinking, gambling, and cheap amusements daily furnish personal escape and create national degeneration.

During the past four years the peoples of the Allied Nations banded themselves together to win a military struggle against Fascism in the world. That job has been accomplished, leaving the aftermath of the most destructive war in history, and powerful nations, the victors, filled with fear of one another. Collective action for peace is not as easy as collective action for war, either on the home front or in the international scene. The appalling hunger, starvation, and utter misery now existing in Europe and Asia involving millions of human beings calls for immediate relief.

The Christian Church must generate a new spiritual power and continue to work to create a public conscience that will act for the best welfare of all people in our nation and the world.

Therefore, the Department of Christian Social Relations and Local Church Activities recommends the following:

1. That an Approved Study in the field of Alcohol Education be prepared for use in 1946-47.

2. That each jurisdiction sponsor a three-day seminar on a regional basis on the alcohol problem, inviting each conference to send at least two carefully selected leaders, and that we further invite the Board of Temperance and the Board of Education to co-operate in this project.

3. That a National Seminar on Christian Social Relations and Local Church Activities be held at DePauw University, Greencastle, Indiana, July 3-17, 1946, with a program emphasis on "Rural Community Living and Changing Social Frontiers," jointly planned and sponsored by the Bureau of Town and Country Work of the Home Department.

4. That the department provide an informal study in the area of International Relations and World Peace, centering around the relationship between the United States and Russia, with a view to creating sympathetic understanding and good will between the two countries.

5. That we use the study material on the Social Creed, by Dr. Karl Quimby, appearing in the June and July issues of *Adult Student,* as an informal study.

6. That the department publish an *Information and Action Bulletin,* to be issued bimonthly, and mailed from the Cincinnati office to the conference secretaries of Christian Social Relations and Local Church Activities for channeling to the local societies. It is hoped to issue first *Bulletin* early in February.

That the Woman's Division suggest to conferences, in view of the necessity for the *Bulletin,* that they see that the districts and/or conferences provide sufficient funds to carry forward promptly the mailing of these *Bulletins.*

Furthermore, that jurisdiction, conference, and district organizations seek to provide a cultivation fund adequate for the promotion of the program of Christian Social Relations and Local Church Activities by the jurisdiction, conference, and district secretaries.

7. That local societies make a study of the civil rights laws and their enforcement in the respective states of our nation.

8. That the department prepare a free question-answer leaflet for study by the local society on postwar employment of women, and a pamphlet questionnaire to be called "an inquiry to determine gains made during the war in the area of Race Relations."

The Church's Ministry to the Family

The department further recommends:

1. That local societies initiate or co-operate in plans for services in Christian counseling in the local church and community by studying ways and means of counseling, and by working with the pastor to make community services in family counseling available where needed.

2. That the local societies, in co-operation with the Crusade for Christ and other agencies in the church, provide the kind of educational experiences which will enable parents to enrich and stabilize family living by the use of the family altar and by giving religious significance to the varying aspects of family life, and utilizing them for worship experience.

3. That the local society work with its town or county board of education to have courses in the public schools on courtship, marriage, and parenthood.

4. Support of the principles and proposals in the Patman Housing Bill (to prevent speculation in sale of old housing, to re-establish allocation of scarce building materials for houses costing $6,000 to $8,000, and to insure the availability of real estate at fair prices for home building).

5. That we work for a continuation of rent control, and work to insure that increased cost of manufacturing be absorbed, wherever possible, along the line without increasing cost to the consumer; and

6. Work for legislation that would lift the income of the small farms and farm laborers and would conserve our resources of land, water, and forests.

7. Work for legislation that would provide for the Federal control of the United States Employment Service.

8. That in accordance with Methodist long-standing support of collective bargaining as expressed in the Social Creed, we oppose all current efforts to weaken rights of labor and management to arrive at mutually satisfactory agreements through collective bargaining.

9. That we recognize the urgent necessity to be alert to the gravity of the situation accompanying the demobilization of Negro service personnel, as evidenced in increased racial tension, lynching, mob violence, and deplorable discrimination in employment, education, and housing. That we work with other community groups to eliminate the causes of tension and correct these injustices.

That we be alert to and co-operate with other agencies to combat the rise of repressive organizations once again often cloaked in religious phraseology, such as the Ku Klux Klan, the I Am, Free Enterprise, The Christian Front, the Commoner Party, et cetera.

10. That we favor legislation that would place Indian affairs in the same regular government bureaus, departments, and courts which deal with the affairs of the white man, and we suggest

That women in the local church in communities where Indians are found in the population work for participation of the Indian in local, state, and national elections.

World Order

1. As the United Nations Organization stands now at the threshold of actual existence, we recommend:

a. Immediate action by the Division, and by local women supporting the full participation of the United States in the organization by the grant of the necessary authority to our representative and by making available specified military forces.

b. Also long-range study of the progress of the United Nations Organization and encouragement and support of the humanitarian and Christian principles inherent in the Charter, and full economic co-operation.

2. Whereas, the whole relief problem is a priority on the humanitarian conscience of the world, we recommend that Methodist women write the President and the State Department requesting adequate allocations of food and supplies to Germany and Japan through the American Army of Occupation, and urge our government to make it possible for private and church agencies to enter enemy countries for relief services immediately.

3. We recommend that Methodist women supplement UNRRA by immediate and generous response to every call of United Protestant agencies for food. Send to United Church Service for Europe, New Windsor, Maryland; for Asia, Modesto, Calif.

4. We recommend that we ask the government to define objectives with reference to the kind of economy the United Nations are enforcing on the conquered nations.

5. We endorse the principle embodied in the bill introduced by Senator J. William Fullbright, which proposes that credits established through the sale of surplus war properties abroad may be used for the promotion of international good will through the exchange of students in the fields of education, culture, and science.

6. That women throughout the church take advantage of every opportunity, through such agencies as the World Federation of Methodist Women, to develop better relations among women of all countries by encouraging an exchange of visitors—these to come from Europe as well as Asia, and to include former enemy countries; and that through the Federation information be given to the women in local societies of the presence in their locality of these visitors, and of students from other nations, so that invitations to their homes, opportunities for participation in community life, and other courtesies be extended to them.

Ways of Working

The following specific suggestions indicate possible ways of working in some of the areas listed above:

1. We remind Methodist women of their opportunity to influence public opinion and practices in their community through expressing their attitudes in their private conversation and in any incidents of racial tension such as those which occur on buses, trains, public places, and in their neighborhoods.

2. Study the pamphlet on how a bill is introduced and its successive steps and how a woman in the local society can follow through.*

3. Write to the Washington office of the Federal Council of Churches directed by Benson Y. Landis, for analyses of pending legislation.

4. Send letters indicating approval or disapproval of pending legislation to Congressmen.

5. Stress need for total registration and participation in voting.

6. Request that the Social Creed be read to the congregation at least once a year as provided by Article 20 of the Creed. Refer to Social Creed in passing judgment on current issues.

7. Take the lead in discovering facts on both sides in labor and management disputes as it concerns the welfare of the people as a whole, judging each case on its own merits and in terms of spiritual and human values.

8. Visit all residential sections of town. See if you discover any correlation between housing and human welfare. Make similar experiment in the near-by countryside.

9. Study housing, health needs of community (facts gained from city or county departments of health, education, and courts), and consider taking such action as was taken by a workshop group in the North Georgia Conference: "We call upon the people who call themselves Methodist to look well at the property they own and rent lest their income be from that which makes for the economic insecurity of the poor and the spiritual insecurity of the owner."

Note: Many items acted upon by the Woman's Division in 1945 that are of grave concern now, were specifically reaffirmed and will be included in *Activities for 1946*. Among these crucial issues are the Atomic Bomb and Universal Compulsory Military Training.

* This pamphlet is now being written. Date of release will be announced on page 32.

SPIRITUAL LIFE CULTIVATION

By **MRS. W. M. ALEXANDER,** ***Chairman***

THE first quarter of the year is always a most important one for the Spiritual Life emphasis—as the new officers assume their responsibilities; as the budget for the year is being made; as the committees outline their year's program; all of these activities need to be undergirded with special prayer for divine wisdom and guidance. The slogan of the Spiritual Life Committee is "To put the spirit within the wheels." This must be done especially in this year of Evangelism when a special effort is being made to deepen our own spiritual lives in preparation for the responsibilities and privileges that are ours in helping to win others for Christ and his church.

The newly elected Spiritual Life secretary should have a strong committee: where societies use the circle plan the devotional leaders in the circles may compose this committee; where there are no circles the president may appoint the committee, or allow the Spiritual Life secretary to choose her committee.

The secretary should order the *Spiritual Life Handbook** (10 cents) and the officers' leaflet* (free) and with her committee study the outlined duties for the promotion of their work.

We are listing the major objectives for the first quarter of 1946, as they relate to the program of the Woman's Society of Christian Service and also to the program of Evangelism in the local church.

I. *Program Committee.*—As a member of the program committee the secretary of Spiritual Life has a responsibility in helping to make the regular programs of the society meaningful; however, her major responsibility is to see that the worship services are carefully planned and presented so that they will be a vital part of the program.

This does not mean that the secretary should conduct the worship each month but she does have a special interest in this part of the program.

She also has a responsibility with her committee in helping to create an atmosphere of worship in the sanctuary whether it be for the meetings of the Woman's Society of Christian Society or the regular preaching service.

II. *Study and Action Committee.*—As a member of this committee, the secretary of Spiritual Life should help to promote the entire study program. The suggestion has come from the Study Committee of the Woman's Division that the Bible study unit, *The Divine Fatherhood,** Bullock (25 cents), be used during this first quarter as a part of the program of Evangelism.

III. *Church Committee on Evangelism.*—The secretary of Spiritual Life, according to the 1944 *Discipline,* is a member of the church or charge Committee on Evangelism, and she should stand ready with her committee to assist in the plans which the pastor and the Committee on Evangelism shall promote.

In the plans for the New Life Preaching Missions, the women of the society and church will have many opportunities for service. They will be subscribers to *The New Life Magazine,* $1.00 per year. Many will strive to be worthy of membership in "The Order of the Living Christ."

IV. *The Quiet Time and Family Worship.*—It has been well said that no one can deepen the spiritual life of another, therefore we constantly urge the observance of the daily quiet time. Thousands of women are doing this; at the first waking hour, at nine o'clock in the morning or at the noontime. Many helpful suggestions are available: *The Quiet Time** folder (100 copies, 25 cents), the *Know Your Bible,** leaflet (free).

In *The Will of God for These Days,* by Kirby Page ($1.00), there is a most helpful chapter entitled "The School of Prayer," which is rich in suggestions for private worship. The use of *The Methodist Hymnal* as an aid in worship is also suggested.

Every Christian should have a definite personal prayer list and also worthy objects for daily prayer.

The Board of Evangelism is sponsoring a "Fellowship of the Shut Door." This fellowship consists of men and women who are pledged to pray daily for our church, our leaders, and the program of Evangelism. If you would like to be a member of this group write "Fellowship of the Shut Door," Medical Arts Building, Nashville 3, Tennessee.

One of the major objectives of the year of Evangelism is daily devotions in every Methodist home. As wives and mothers we have an obligation and privilege in helping to plan and observe some form of family worship, either at mealtime or at some other time during the day. Many devotional books are available for this type of worship. *The Upper Room* (5 cents); *Family Worship at the Table,* Black (10 cents), Medical Arts Building, Nashville 3, Tennessee; also *God Lives in Homes,* Lulu Hamilton (50 cents), Bethany Press, St. Louis, Missouri.

V. *Prayer Groups Sponsored by Woman's Society of Christian Service.*—The Spiritual Life secretary with her committee may form the nucleus for such a group; inviting other women who feel the need for spiritual enrichment to meet with them for prayer, and the sharing of their religious experiences.

Many women meet regularly in neighborhood groups, others meet in the prayer room of the church. There should be special projects for the prayer groups; among them prayer for a spiritual awakening in the local church and a deeper concern for the unchurched children, young people, and adults of the local community.

Our Christian woman has a prayer room in her home to which her friends feel free to come for prayer on a certain day each week. Many churches will have the sanctuary open for prayer during Lent. Encourage this practice in your church. It is recommended that every Woman's Society of Christian Service sponsor at least one prayer group until Easter.

VI. *Fellowship of Intercession.*—In the Woman's Society there are those who are not able to attend a prayer group but who in their homes can be real intercessors. Enrolled in this "fellowship" are hundreds of our retired missionaries and deaconesses, shut-ins, rural women, and others who cannot meet with the prayer group. These persons should be supplied with the prayer projects, devotional leaflets, and should be made to feel a real part of the prayer group.

* May be obtained from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

Organization and Promotion

By MRS. ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section of the Joint Division

EVALUATION MEETING

MRS. F. B. GODFREY

(For a Joint Meeting of Outgoing and Incoming Officers of the Woman's Society of Christian Service)

(Mrs. F. B. Godfrey, whose helpful article on Circles appeared in the September issue of THE METHODIST WOMAN, is contributing this month a suggested outline on an evaluation of the Woman's Society of Christian Service for a Joint Executive Committee meeting of outgoing and incoming officers. Mrs. Godfrey bases her practical suggestions on her experience as field worker for the past four years. We believe you will wish to make use of this outline, perhaps with adaptations.—E. A. W.)

WITH THE GOVERNMENT canceling billions of dollars worth of war contracts, lifting gasoline and food rationing; with the readjustment of millions of people; with factories turning to peacetime work, the church must consider, too, that it has a staggering task of reconversion if it is to be prepared to meet the needs of a new day.

After five full years of work of the Woman's Society, let us evaluate our methods. Taking our objectives as a measuring rod, let us translate them into the three broad fundamentals of our purpose: quickening of Spiritual Life; knowledge of our world, the people in it, the needs of it; Christian Social Action, at home and abroad.

Isaiah 42:6-7 (Moffatt) may be used as the basis of opening remarks by the leader:

> "I, the Eternal, have called you of set purpose; I have taken you by the hand; I have formed you for the rescuing of my people; for a light unto nations; to open eyes that are blind, to free captives from their bondage, darkened lives from prison."

Discussion: "Earmarks of a Good Society."

(If you measure up to six, you are average, but who wants to be just "average"!)

1. Have you made a survey of the woman membership in your church?

Does your society so appeal to the interest and imagination of the women that 75 per cent of them belong?

2. Does your society have regular and carefully planned Executive Committee meetings?

3. Do you have a Program Committee which makes effective use of the material available?

4. Has your society a good balance between local loyalties and larger service; between old and new ways; between practical and spiritual values?

5. Has your society a time limit for holding of office and do you appoint a Research Committee to begin work early in the year, the same to become the Nominating Committee in October?

6. Does your society elect a corresponding secretary with the idea that she should be a promotional officer; that one of her duties is to keep the goals before the society, check on them each quarter, and find a way of reporting that *works* in your society?

7. Does your society have regard for *time*—prompt opening and closing of meetings, budgeting and balancing of time?

8. Does your society attempt to create attitudes for world reconstruction by developing through circles, or otherwise, study and discussion groups on problems of the day?

Does it co-operate with agencies whose policies are Christian?

Does it emphasize interdenominational, interfaith, interracial co-operation?

Does it know what is going on and voice opinion in local, state, and national government?

9. Does your society study to know the "next step ahead," and cultivate attitudes of co-operation? The "next step ahead" is *Evangelism.*

10. Do you cultivate readiness to change methods and personnel as the time demands, realizing that *change* is the most *permanent* thing and that your church cannot advance by always maintaining the status quo?

11. Will your society accentuate at least three definite objectives chosen in the light of these questions? For instance: Is the program weak; do your meetings need a better balance; do you begin and close promptly?

12. Will you evaluate the giving in your society? Per capita giving for missions in the Woman's Division now is $3.16. Per capita giving for local work is over twice that amount. Is that good balance? What is *your* per capita for missions: for local work?

The past five years have been more prosperous. How much have you increased your giving over this period? Do you practice Stewardship principles or depend upon "making money" in your Woman's Society of Christian Service.

Suggested Guidance For Study of the Course "AFRICA"

By MRS. HELEN B. BOURNE, *Secretary*

*TEXT FOR COURSE: The Cross Over Africa,** by Newell Booth. *Program and Discussion Suggestions,* by Margaret M. Sherman.

*Supplementary Material: This Is Africa,** by Mack; *Look at Africa,** by Woolbert; *Out of Africa,** by Ross; *Daughter of Africa,** by Seabury; *Sons of Africa,** by Gallock; *Fun and Festival From Africa,** by Balm; *Eagle Books,** on Africa; *Our Methodist Work in Africa,** by Lovell (pamphlet); Story-Photo Prints, No. 5, "Christ Lives in Africa*"; Maps: "Political Map, Picture Map,* Methodist Mission Work in Africa."*

Introducing the Course: Africa is closer to us than ever before because service personnel were there during the war; what happens in Africa affects the whole world; Africa is an example of colonial imperialism.

Purpose of Course: To comprehend the significant place of Africa in the community of nations; to gain a better understanding and appreciation of African people and problems; to arouse a feeling of oneness in the world Christian community; to create a desire to improve the economic and social conditions of Africa; to realize the growing tension between the white race and other races; to recognize the indebtedness of the white man to the African; to help develop a more Christian attitude toward our Americans of African descent; to gain a new insight of the responsibility of the church for today; to know the work of The Methodist Church in Africa in order to assume our responsibility; to learn how many new missionaries and what kind are needed in Africa.

Some Major Issues: Africa in the family of nations, danger spots in Africa; contributions of Africa to the world of today; challenge of the new Africa; the church's opportunity in Africa today and tomorrow; emergency calls from Africa.

Subtopics: Look at Africa geographically, historically; the culture of Africa; industrialization; social and economic problems; the educational task; African leaders; The Methodist Church answering the call.

General Procedure: The Study and Action Committee plan with leader for creating proper atmosphere, for persons to have charge of records, books, and other materials, for a worship committee and a committee to conserve results and plan for action.

Worship: May include some of the following hymns: "Rise Up O Man of God" (267), *Methodist Hymnal;* "In Christ There Is No East or West" (507); "We've a Story to Tell" (501); "Light of the World" (114); "O Brother Man" (466); and such Scripture passages as I Corinthians 12:4-11; Micah 6:8; Matthew 9:37, 38.

Service Activities during, or as a result of, the study:

Keep informed about Africa by reading the church and secular press. Especially watch for articles in THE METHODIST WOMAN, WORLD OUTLOOK, and *The Christian Advocate.* Help develop a new international attitude toward Africa, and work for public opinion that will uphold the principle of the Council of Trusteeship, with the ultimate goal of independence for colonial possessions.

Examine your own racial attitudes, work toward relieving racial tensions in your own community; combat erroneous ideas and prejudices in personal conversation, in church groups, etc., endeavor to spread *the truth.*

Increase offerings for Christian literature and for the literacy program in Africa; increase regular offerings for the work of the Woman's Division, in Africa, and the total work.

Present a play on Africa, church night, family night, or at an evening service; teach the course to other groups and to interracial groups: conserve Week of Prayer impulses and information for sake of intelligent praying and constructive action.

* May be obtained from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

The South Central Jurisdiction Woman's Society of Christian Service will hold its Annual Meeting in St. John's Church, St. Louis, Missouri, February 19-22, 1946. Open sessions will be held Wednesday, Thursday, and Friday morning, closing at noon. A Workers' Conference, stressing urban and social work, is scheduled for Tuesday, and also meetings of Standing Committees. An excellent program is being arranged and it is hoped that many women other than the delegates will be able to attend the sessions.—MRS. GEORGE SEXTON, JR., *President.*

Wesleyan Service Guild

By **MARION LELA NORRIS**

Mrs. Adella Langill, Vice-Chairman, Standing Committee of the Wesleyan Service Guild

DURING Christmas week the Program Committee in Mytown met to outline the program of the local Guild for 1946. The members of the committee gave their solemn word that they would not have any other engagement the night of the meeting that would cause them to come late or leave early. They decided the emphasis of the year, to which meetings outside speakers would be invited, and which of their members would be urged to take part in the programs. Ten days later the committee assembled to report on these details. Next year it will begin its work earlier, for the girls felt hurried this year and did not do as good a piece of work as they wish they had.

The Department of International Justice and Good Will of the Federal Council of Churches calls Christians to "create institutions designed to meet the political and economic requirements of the nations. . . . Political and economic reconstruction are not enough. The ills of secular society are produced, in part, by greed, selfishness, and the lust for power. These moods of the mind and heart can be dealt with only by the sword of the spirit. . . . Nothing short of a spiritual reformation on a global scale will suffice to destroy the gods of mammon."

It is to do their part, however small, toward assuring such a world-wide spiritual reformation that the employed women of The Methodist Church are devoting their time, their talents, their money, and their prayers to the activities of the Wesleyan Service Guild.

Annual reports and periodicals of various business organizations, especially those with export trade, contain program material. Guild members who work in banks particularly, are in a position to lay hands on some of these.

The Lamp, published every other month by the Standard Oil Company (New Jersey), 30 Rockefeller Plaza, New York 20, New York. "Under One Roof" (April, 1945, issue; page 26) outlines the employee welfare program for the Baton Rouge refinery. The suggestions in the article would make the basis for a discussion of employee-employer relationships.

Think, published by the International Business Machines Corporation, 590 Madison Avenue, New York 22, New York. November titles include: "Look Over Your Shoulder," "World Organization for Education," "Youth and the 'Game of Life,'" "The Real Problem of Reconversion."

Platform, published monthly by Newsweek Club Bureau, 152 West 42d Street, New York 18, New York, contains material for talks and suggestions for club activities. See the October, 1945, folder for "The Miracle Home of Tomorrow."

Club Service, published monthly by *Goodhousekeeping Magazine*, 959 Eighth Avenue, New York 19, New York. See the October, 1945, issue for a study of "One Way to Peace," a program on international exchange of students.

Elementary Teacher's Guide to Free Curriculum Materials, published by Educators Progress Service, Randolph, Wisconsin, contains 170 pages of titles of pamphlets which may be obtained without cost. Discrimination would need to be exercised in securing material that would enrich a Guild program.

Program Notes for Women's Clubs, published monthly by the National Association of Manufacturers, 14 West 49th Street, New York, New York.

Program Service, published monthly from September to May by the *Reader's Digest*, Pleasantville, New York (10 cents a month).

Most people have their own favorite book of devotional helps. The difficulty many times seems to be making them meaningful to others. *Worship in Women's Organizations*, by H. Grace Newman, is invaluable in building a worship service. Obtain from any Presbyterian bookstore for 10c.

In *The Real Problem of Reconversion*, Dr. Frederick S. Fleming wrote:

"History has shown that the most dangerous times in the life of any nation have been in what is known as the 'let-down' period after the end of a war.

"Let the problem of reconversion begin at the House of God, with every member doing his part, but by no means let it end there."

That admonition well might be taken as the marching order for every Guild program committee. In all our planning let us try to help our members begin their part of the task of reconversion and of bringing the whole world to God at his house, but let us try to help them remember that by the command of his own Son who said, "Go thou and preach the kingdom of God," we cannot let it stop there.

* * * * *

"He who creates something good never dies."

* * * * *

Secure the Packet of Guild Report Blanks for 1946 from Literature Headquarters—20 cents.

Guild Projects and Supply Work

January: Rehabilitation in United States and in China, Mabel Ruth Nowlin, George O. Robinson School.

Supply Work—*International Journal of Religious Education*, George O. Robinson School, China Relief.

February: New hostel for girls in Liberia, Africa.

Supply Work—Friendship Home, Cincinnati, Ohio, and scholarships for students in Africa.

"Project Bibliography" (10 cents, from Guild Office, 150 Fifth Avenue, New York 11, N. Y.) includes a supplement of articles appearing in 1945 issues of THE METHODIST WOMAN and *World Outlook*.

Church Committee on Overseas Relief

Although victory of arms has been achieved, liberated peoples all over the world are facing the *most desperate winter yet*, because of lack of food, fuel, and clothing. Clothing is woman's field. Quick action will save thousands of lives this winter.

The Church Committee on Overseas Relief and Reconstruction is appealing to the women of America through the women's denominational organizations in co-operation with the United Council of Church Women to carry out this clothing relief program. Distribution is made through church centers abroad. The need is immediate and *desperate* for:

Men's, women's and children's clothing—in ready-to-wear condition. Shoes, rubbers, arctics, and rubber boots—with new laces—polished and bound together in pairs. Sweaters, stockings, and socks. Quilts and blankets. Sheets and towels.

DIRECTIONS FOR SHIPMENT

Send all boxes to either warehouse, postpaid: United Church Service Center, New Windsor, Maryland, *or* Modesta, California. (For further details write the Guild Office.)

STUDENT WORK QUIZ

By **DOROTHY A. NYLAND**

Mrs. David J. Cathcart, Secretary of Student Work of the Florida Conference, sent us the following Student Work Quiz which she sent to the local secretaries of Student Work. We feel it is of great value and pass it on to you.

Student Work Quiz

THE following questions deal with the work of the student secretary in the local church. Fifteen answered correctly shows your society is aware of the rich opportunities in this area of our program. Ten right says you are fair, anything under six means you are hampering the efficiency and service of the entire Florida Conference, so you had better start digging! What's your score? Answers will be found elsewhere on the page.

1. How many churches need a Student secretary?

2. What is the difference between the secretary of Youth Work and the student secretary?

3. With what young people of the church should the student secretary keep in touch?

4. What activities in the local church could the student secretary help plan and promote?

5. How do secretaries of Student Work keep in touch with those away?

6. Name three good publications for the student secretary to send to students or service personnel.

7. How can the student secretary counsel with the young people and the returning service personnel?

8. By what means are secretaries stressing that all young people leaving the home church connect with church groups in their new communities?

9. Why use the blue student card, from where can they be obtained, and how much do they cost?

10. When should these be mailed to the state secretary of Student Work?

11. Name some of the mission and student literature that might prove helpful in your church.

12. What publication would prove helpful in presenting the work of the Woman's Society of Christian Service to a group of college students?

13. Name the magazine published by and for Methodist students.

14. What publication keeps us up to date on student happenings?

15. How does the Florida Conference promote further study for young women?

16. What is the special emphasis of our department for this year?

17. How can we tell whether or not we are fulfilling all the aims of our department for this year?

Answers

1. *Every* church that has among its membership college-age young people.

2. The secretary of Youth Work deals with the youth in the local church and the secretary of Student Work deals with those who are away from the local church.

3. Methodist students in schools away from home, in schools near home, young people in the armed forces, young people away from home engaged in war work.

4. Student Recognition Day, student visitors, farewells, home-comings, ex-student clubs, study classes on missions during the summer vacation.

5. The following is the report of one local secretary for the quarter: Sent to young people away from home, 138 Messengers with personal letter from the pastor, 980 church bulletins, 225 *Contacts,* 75 *Upper Rooms,* and 21 graduation cards to high-school graduates.

6. *Power, Contact,* and *Upper Room.*

7. In the choice of a school, concerning the continuing of their education, and concerning preparing themselves for full-time Christian service.

8. By the use of the Introduction Card, by writing letters to the pastors in the college town.

9. In order that the director of religious life or someone in the college town know concerning the students who plan to attend. The blue cards may be had free from Mrs. David J. Cathcart, 1330 La Salle Street, Jacksonville 7, Florida.

10. No *later* than August 15.

11. *Power,* the Christian College Map, Christian Careers Calling Youth, College Abroad and Home Missions Materials.

12. The booklet entitled *In case you want to present the Opening Doors of the Woman's Society of Christian Service;* 25 cents per copy. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

13. *motive*—one dollar for eight copies. Order from 810 Broadway, Nashville 2, Tennessee.

14. The Methodist Student Bulletin.

15. By maintaining two study grants annually at Scarritt College and one scholarship at Paine College for Negroes in Augusta, Georgia.

16. Finding young people interested in full-time Christian service to meet the great need for more missionaries.

17. By checking the recommendations for this department found in those the president of each society received after conference in Plant City.

A local secretary of Student Work writes: "There are twelve Latin-American students at our college here. I am having four to dinner Saturday p. m. Will send names of all later."

Let us hear from others of such interesting bits of news in the student field.

(For information concerning foreign students write Dr. Everett Stowe, 150 Fifth Avenue, New York 11, N. Y.)

THE GREATEST HELP

By HELEN L. JOHNSON

The month of January is for many a time of beginning. may be the forming of a new habit, a first subscription a favorite magazine, or taking the first step toward the tainment of a desired goal. January is also the time hen provision is made for a missionary emphasis in the urch school.

This month the church-school lessons for youth are arnged for a study of Africa. We are suggesting that it is ot too late to begin making plans for this study if you ave not already done so.

The impact of war has brought Africa into the consciousess of the average community. Some are anxious for a etter understanding of the people and customs. Others e hoping that the contact with Western civilization may rove to be of constructive value in building for the ture. A church leader recently returned from Africa ys: "The Christian message is without doubt the force hich can offer the greatest help to the African people in e new and confusing experiences which confront them."

The following missionary units for youth will appear in e church-school lessons:

Intermediates.—Group Graded Lessons in *Lessons for Intermediates* (January 6-27), "Methodist Missions in Africa."

Evening Sessions in *The Intermediate Fellowship* (January 6-27), "African Christians at Work and Worship."

Seniors and Young People.—Group Graded Lessons in *Highroad* (January 6-February 3): "We Choose Africa."

It is only natural that some will wish to continue their study over a longer period of time. This may be done in interest groups. The materials listed below are available for those who will develop the study of Africa in interest groups:*

*Intermediates.—More about Africa,** by Baker; *Tales from Africa,** by Kelsey; *Methodists at Work in Africa,** by Kirkpatrick.

*Seniors.—This is Africa,** by Mack; *Daughter of Africa,** by Seabury.

*Discussion and Program Suggestions for Youth on "Africa,"** by Doidge.

*Young People.—Daughter of Africa,** by Seabury; *The Cross Over Africa,** by Booth; *Discussion and Program Suggestions,** by Doidge.

NOTE: Order material marked with star from the Literature Headquarters of the Woman's Division of Christian Service, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices. Order other material from The Methodist Publishing House which serves your territory.

Children Find New Friends in Africa

By RUBY VAN HOOSER

The first month of the new year is a good time in which make new friends, and to discover some of the wonderul ways in which the Christian church is serving on one f the earth's largest continents. Many primary and nior boys and girls will have an opportunity to engage both of those adventures as they take part during Janury in a study of Africa.

In Sunday School

It is in church schools where the Group Graded Lessons re used that this study of Africa will occur. In the regular essions of Sunday school primary children will study a unit n the work of the church in the Congo region. Juniors t the same time will take part in the study of a unit on frica. The material for pupils will be found in *The rimary Class* and the *Junior Quarterly.* The teacher's otes will appear in the January issue of *Child Guidance n Christian Living.* The story papers *Pictures and Stories* nd *Trails for Juniors* for January will contain interesting ictures and stories.

In Additional Sessions

In connection with the study of Africa in Sunday school, he church's plan of missionary education provides that additional sessions be held if possible. These may be held at ny time on Sunday, other than Sunday school, or on a veekday. The materials prepared for us in additional sessions are: *Primary manual: Children of the Congo,** by Lois Eddy McDonnell. Price, 25 cents. *Junior manual: Making Friends in Africa,** by Mildred Magnuson. Price, 25 cents. Or, a unit on "Christian Festivals in Africa," found in *Child Guidance in Christian Living,* January, 1946.

Supplementary Missionary Materials

The Missionary Education Movement has prepared attractive supplementary materials. Among them are a primary reading book, *Mpengo of the Congo,** by Grace McGavran, and a junior reading book, *Nyanga's Two Villages,** by Esma Rideout Booth. The price of each book is sixty cents.

For the maps, pictures, and other materials on Africa that are available consult *Child Guidance in Christian Living,* September, 1945; and January, 1946. *World Friendship Bulletin,* fall issue, 1945; winter issue, 1946.

When Children Give

For use by the children themselves in both the Sunday morning and additional sessions of the church school is a new illustrated leaflet entitled *When Children Give** (one dozen, 25 cents; five dozen, $1.00). This will help boys and girls understand some of the ways that their offerings to World Service and the Children's Service Fund (offerings in additional sessions) are used.

Secretaries of Children's Work, together with other teachers, will have some rewarding hours as they guide the children of the church in this important study of Africa.

* May be obtained from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

New Materials for 1946

1946 PROGRAM FOR ADULTS

Theme: "Peace Through His Cross"

This packet contains two booklets—the PROGRAM MATERIAL and WORSHIP SERVICES. (Spanish editions are available.) 45 cents. In quantities: Program booklet, three for 60 cents; Worship Services, $1 a dozen.

MEMBERSHIP PLEDGE CARD. New. Free.

INSTALLATION SERVICE. About five copies will be needed by each local society. Free.

1946 CALENDAR. For each member. 5 cents each; twelve for 40 cents; fifty for $1.50.

OFFICERS' LETTER FILE containing a letter to each officer in the local society and the chart of goals for 1946. 20 cents.

RECORD AND REPORT BOOK FOR THE CORRESPONDING SECRETARY AND ALL OTHER SECRETARIES—LOCAL CHURCH. 35 cents.

RECORD AND REPORT BOOK FOR THE DISTRICT SECRETARY OF ORGANIZATION AND PROMOTION. 35 cents.

RECORD AND REPORT BOOK FOR THE CONFERENCE SECRETARY OF ORGANIZATION AND PROMOTION. 35 cents.

REMITTANCE BLANKS—LOCAL TREASURER. A pad containing thirty-six sets of blanks. This is to take the place of the Treasurer's Book. 35 cents.

ORGANIZATIONAL CHART. Size, 12 x 19 inches. 5 cents each; six for 15 cents.

THE GOALS POSTER. 28 x 41 inches. Designed for use in district, conference, and jurisdiction meetings. 20 cents.

STUDENT

FELLOW AMERICANS — EACH MAN MY BROTHER. An explanation of the Fellow-College relationships between student groups of the United States, India, China, and Latin America. 35 cents.

APPROVED STUDIES 1945-46

Theme: The Church Among Uprooted Americans

THESE MOVING TIMES. Morse. 60 cents.

THE CITY CHURCH AND THE WAR EMERGENCY. Douglass. 25 cents.

RURAL AMERICANS ON THE MOVE. Tripp. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS. Searle and McClintock. 25 cents.

Theme: Africa

THE CROSS OVER AFRICA. Booth. 60 cents.

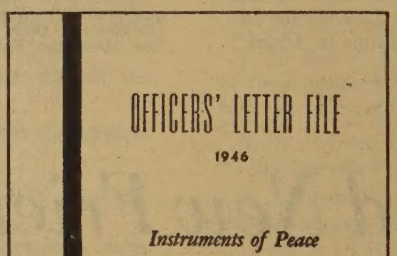
DISCUSSION AND PROGRAM SUGGESTIONS. Sherman. 25 cents.

Theme: Families in a New World

A packet. 65 cents.

Theme: The Fatherhood of God

THE DIVINE FATHERHOOD. 25 cents.



FOR THE WORLD DAY OF PRAYER*

March 8, 1946

Theme: The Things That Make for Our Peace

PROGRAM FOR ADULTS AND YOUNG PEOPLE. 2 cents each; $2 per hundred.

REVISED HANDBOOK. Suggestions for leaders. 10 cents.

POSTER (17 x 22). 5 cents.

CALL TO PRAYER. Free with programs.

WORLD DAY OF PRAYER SERVICE FOR CHILDREN. 3 cents each; $2.75 per hundred.

* Please Order Early. We cannot be responsible for delivery of orders received after February 21, 1946.

WESLEYAN SERVICE GUILD

HANDBOOK FOR 1946. Local unit information, program suggestions for each month, and projects. 10 cents.

PLEDGE CARD. Free.

ELECTRO of emblem. 2½ inches wide. $1.

OF SPECIAL INTEREST

THE CHINESE HOME MISSIONARY SOCIETY. By Mary Ninde Gamewell. 3 cents each.

The Chinese Home Missionary Society, organized independently and spontaneously by Chinese Christian leaders in an outburst of missionary zeal, was as far as is known, the first national movement of its kind in any country of the world.

ON FOOT TO FREEDOM. By Newton Chiang. 5 cents.

The inspiring story of how this Christian leader and his family walked to West China to escape the Japanese invasion.

THEY FOUND THE CHURCH THERE. Henry P. Van Dusen. 75 cents.

This book combines letters from servicemen, describing experiences in making on-the-spot acquaintance with Christians of the younger churches and missionaries, and a concise story of missions in each area.

LOVE'S INCENSE. 10 cents.

Sixteen services of worship emphasizing stewardship. Each is from ten to fifteen minutes long.

MEDITATIONS FOR A QUIET DAY. 5 cents each; twenty-five for $1.

A booklet containing five meditations by Dr. Douglas V. Steere that will prove useful for additional devotional material.

CONCERNING THE WELCOME ENVELOPE

The heavy demand has made it necessary to reserve our very small supply of WELCOME ENVELOPES for new members only. We shall be glad to send the free leaflets, WHAT IT MEANS TO BELONG and ONE WORK, ONE WORLD, to be used by the regular members of the society. We are expecting to have a new supply of WELCOME ENVELOPES about February 1, 1946.

PAYMENT SHOULD ACCOMPANY ORDERS. We do not send orders C. O. D.

Orders for the above may be sent to your nearest Methodist Publishing House Service Headquarters:

1020 Plum Street . . . . . Cincinnati 2, Ohio

Branch Distributing Offices:

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83 McAllister Street . . . . . San Francisco 2, California

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